

NYPL RESEARCH LIBRARIES



3 3433 06823911 4

omit
O.K.

100
412
x
12/13

A favorite verse of mine,

RICHARD WELLING



ENTHUSIASM

CHILD OF THE BURNING HEART,
CHILD OF THE BLOSSOMING SOUL,
O SONG OF LIFE AND ART
GOD KEEP YOU BRAVE AND WHOLE.

FAILING, STILL FEEL THE FIRE,
WINNING, STILL KEEP THE DEW,
STRIVING, STILL HEAR THE LYRE,
THIS BE MY PRAYER FOR YOU!

GELETT BURGESS.

152

ZFF

Hyde

By William DeWitt Hyde

THE COLLEGE MAN AND THE COLLEGE
WOMAN. 12mo, \$1.50, *net.* Postage 11 cents.

JESUS' WAY. 16mo, \$1.00, *net.* Postage 9
cents.

GOD'S EDUCATION OF MAN. 16mo, \$1.25.

HOUGHTON MIFFLIN COMPANY

BOSTON AND NEW YORK

— 1906

— 1902

— 1899

GOD'S EDUCATION OF MAN

BY

WILLIAM DEWITT HYDE E

PRESIDENT OF BOWDOIN COLLEGE



CLC
BOSTON AND NEW YORK
HOUGHTON MIFFLIN COMPANY
The Riverside Press Cambridge

[1899]
P

Jan 1906

THE NEW YORK
PUBLIC LIBRARY

312975B

ASTOR, LENOX AND
TILDEN FOUNDATIONS

R


1945

L

COPYRIGHT, 1899, BY WILLIAM DE WITT HYDE
ALL RIGHTS RESERVED



PREFACE

 HIS book attempts to indicate in a very general way, and also within a single small section to point out in considerable detail, the radical and far-reaching change which is taking place in theological conceptions. The general remarks on the theological situation as a whole, and the outline of the larger circle of religious truth, I have placed by itself in the Introduction. This is for clergymen and such laymen as are not afraid of hard reading on fundamental themes. All others are earnestly urged to skip it altogether ; or at least not to assume in advance that the main portion of the book is as dry and barren of practical results as the opening pages of this Introduction will appear to them to be.

By way of a Conclusion, I have added a

discussion of two contrasted philosophical conceptions; in which it is shown, by examples from philosophy, literature, art, politics, and missions, that in these kindred spheres there has ever been manifest that inevitable tendency to pass from abstract and transcendent to concrete and immanent conceptions, of which the position taken in the body of this book with reference to Christian truth and life is simply one more example. This also, though by no means so hard reading as the Introduction, the reader who is economical of effort and intent on edification alone is considerably counseled to omit.

The three central chapters take up in detail, and restate in modern terms, the essential truths which the ancient doctrines of sin, redemption, and sanctification sought to express. So long as God and man were regarded as alien and mutually exclusive entities, the courts of justice afforded the most obvious analogy in which to formulate the relations between them. The new

view, which regards God and man as kindred, — related to each other as vine to branch, father to child, — finds its most appropriate analogy in that drawing out of the small into the great, of the imperfect into the perfect, of the dependent into the independent, of the growing organ into the complete life, which we call education. Hence the title — God's Education of Man.

This divine drawing-out of man has three stages: First: Man, the imperfect fragment, the dependent member, impelled by appetite and passion, sets himself up as a complete and self-sufficient end in himself, in defiant disregard of the bonds that bind him to his fellows and to God. This false attitude of self-assertion is sin; and has to be restrained by law, which is the assertion of the relation of the part to the whole, and of the claims of all on each.

Second: The good, healthy organism reclaims the rebellious and unruly member; God comes after runaway man; in spite

of his ill-deserts, offers him a share in his own large, generous life, and willingly takes upon himself the pain and sacrifice essential to fit an imperfect and undeveloped member into place. This winning back of an unworthy and offending member to humble acceptance of his forfeited place in the spiritual world is the province and prerogative of grace.

Third: The member restored to position in the structure must be trained to specific function in the world's spiritual life. This training to specific function, whereby the member becomes partaker in the whole life and joy of the God whom he gladly and freely serves in his specific service of his fellow-men, finds its consummation in the crown of Christian character.

Instead of representing God primarily as judge or ruler, with a majesty to uphold and an authority to vindicate; and man as a culprit or "probationer," concerned mainly with being punished or pardoned; I have sought to present God as a wise and

patient teacher, eager to impart to man lessons which it is good for him to learn; and man as a dull and stupid, often wayward and wilful, sometimes even fractious and rebellious pupil, whom the great teacher is patiently trying to train for usefulness and honor and blessedness and immortality.

In many respects any attempt to revive an interest in doctrinal theology is a thankless task. Men have grown so weary of the unrevised systems of the past that they have come to doubt whether a new construction, adjusted to modern scientific and philosophical conceptions, is possible or desirable. Hence whoever makes even so slight an attempt at reconstruction as is presented here must expect to be charged with putting new wine into old bottles; if indeed his product is conceded to be wine at all. Fortunately, fermentation is not the only process in nature from which analogies can be drawn. The thrifty householder brings forth out of his treasure things new

and old. Old trunks have been known to put forth new and vigorous shoots; and grafting is sometimes advantageous.

WILLIAM DEWITT HYDE. .

BOWDOIN COLLEGE,

BRUNSWICK, ME., August 1, 1899.



CONTENTS

INTRODUCTION

THE REORGANIZATION OF THE FAITH

- I. *The Universal Will of God the Metaphysical and Ethical Basis of Christianity* 1
- II. *Christ the Historic Revelation of the Universal Will of God* 26
- III. *The Holy Spirit, God in Humanity. The Doctrine of the Trinity the Unessential Formulation of Essential Truths* . . . 31
- IV. *Sin and Atonement* 36
- V. *The Organization of the Spiritual Life. The Outlook for the Future.* . . . 41
- VI. *The Present Need of Theological Construction. The Function of Dogma* . . . 46

CHAPTER I

CONTROL BY LAW

- I. *Man's Primitive Innocence and Early Fall* 59
- II. *The Universality of Law. The Unique Character of Hebrew Legislation* . 65
- III. *Ceremonial Elements in the Law. The Ritualism that is Idolatry* 72

IV. <i>The Law concerned chiefly with Right Relations between Persons</i>	74
V. <i>Gratification of Appetite in itself a Good. Specious Excuses for Sin</i>	76
VI. <i>Answer to the Excuse that Certain Sins are "Natural." The Meanness of Sin</i>	80
VII. <i>The Responsibility of Wealth</i>	85
VIII. <i>The Test of Pleasure</i>	90
IX. <i>The Moral Law in Politics</i>	96
X. <i>The Pride of the Pharisee and the Conceit of the Perfectionist. The Inadequacy of Law</i>	102

CHAPTER II

CONVERSION BY GRACE

I. <i>The Priority of Grace. Its Various Manifestations</i>	113
II. <i>Vicarious Sacrifice. The Sacrifice and the Forgiveness of Christ. How to bring Sinners to Repentance</i>	119
III. <i>Justification by Faith. Its Justice and Reasonableness</i>	136
IV. <i>Conversion. Time and Manner. The Pastor's Class</i>	142
V. <i>Regeneration a Gradual Process. Its Universality and Necessity</i>	146
VI. <i>The Scriptures the Interpreter of Christ</i>	150

VII. <i>Prayer not Reflex Action but Vital Communion. Its Answer Inevitable . . .</i>	153
VIII. <i>The Need of Christian Fellowship. The Dawning Sense of Freedom . . .</i>	157

CHAPTER III

CHARACTER THROUGH SERVICE

I. <i>Character the Completion, Service the Expression, of the Work begun by Law and Grace</i>	165
II. <i>Christian Character consists in doing one's Specific Work well for the Glory of God and the Good of Man</i>	174
III. <i>The Sense of Proportion and the Art of Subordination Essential to the Highest Character and the Best Service</i>	184
IV. <i>The Church and its Services a Means, not an End. The Bane of Clericalism and Sentimentalism</i>	190
V. <i>The Educational Analogy. The Minister's Threefold Task</i>	197

CONCLUSION

TWO TYPES OF IDEALISTS

I. <i>Plato and Aristotle</i>	213
II. <i>Kant and Hegel</i>	218
III. <i>Matthew Arnold and Robert Browning</i>	224
IV. <i>Garrison and Lincoln</i>	229

V. Burne-Jones and Watts	231
VI. Foreign Missions. President Nott and Sec- retary Anderson. Cyrus Hamlin and David Livingstone	233
VII. The Practical Difference between the Two Types of Idealists. The Greater Difficulty the Greater Glory	245

INTRODUCTION

Come, my friends.

'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows ; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.
It may be that the gulfs will wash us down ;
It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew.
Tho' much is taken, much abides ; and tho'
We are not now that strength which in old days
Moved earth and heaven, that which we are, we are, —
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.

TENNYSON : *Ulysses.*

Not once or twice in our fair island-story
The path of duty was the way to glory.
He, that ever following her commands,
On with toil of heart and knees and hands,
Thro' the long gorge to the far light has won
His path upward, and prevail'd,
Shall find the toppling crags of Duty scaled
Are close upon the shining table-lands
To which our God Himself is moon and sun.

TENNYSON : *Ode on the Death of Wellington.*




GOD'S EDUCATION OF MAN

INTRODUCTION

THE REORGANIZATION OF THE FAITH

I

The Universal Will of God the Metaphysical and Ethical Basis of Christianity

HE current creed of Christendom is a chaos of contradictions. Truths and lies, facts and fancies, intuitions and superstitions, essentials and excrescences are bound in one bundle of tradition which the honest believer finds hard to swallow whole, and which the earnest doubter is equally reluctant *in toto* to reject. It is high time to attack this chaos, to resolve it into its elements, and to reorganize our faith into a form which shall at the same time command the assent of

honest and the devotion of earnest men. This work cannot be done roughly with the broad-axe. The problem is not mechanical, but vital. One cannot chop the creed in two, and say, "This half is true and that is false." We must discover the germ of life in the old and somewhat decrepit body of current tradition, and from that vital germ we must breed the fair and vigorous body of the faith that is to be. The new faith will not be a mechanical fraction of the old, whether large or small. It will be a reproduction of the essential features of the old in fresh, vigorous, functional relationship.

What then is this living germ? What is the pearl of great price, the one thing needful, the better part which shall not be taken from us, the hidden leaven, the grain of mustard seed, the rock foundation, the oil in the lamp, the sap in the vine, the blood in the veins which makes one mother, sister, brother of the Christ? The answer to that question lies far back in psycho-

logy, deep down in metaphysics, high up in ethics. Hints only can be given within the compass of the first few pages of a single chapter.

Whatever is, is incomplete. As Wordsworth says :—

“Whate’er exists hath properties that spread
Beyond itself, communicating good,
A simple blessing, or with evil mixed.”

Man is no exception. He too is made what he is by virtue of his relations to what he is not. There is no such being as a self-sufficient individual. *Unus homo, nullus homo.* Men independent of social relations are as inconceivable as mountains without valleys. Things in relations, men determined by their social environment; the finite in the infinite, the individual responsible to universal claims, represent ultimate units, within which thought indeed can by abstraction draw distinctions, but into which it can insert no dissecting knife. To cut a man off from his material environment and social relations would be

to sever him from himself. The residuum would be zero.

So much, at least, the hardest-headed doubter would not venture to deny. He will admit that a man must have some ground to stand on, some room to turn round in, some environment to react against, some claims to respect, some standards to acknowledge, in order to be a man at all. He dares not cut so near the quick as to exclude all physical environment, all social obligation from what he calls himself. Yet even this concession is fatal to the atheist; for, though at first he may not see its implications, it will give him no permanent resting-place for the sole of his foot until he finds rest and peace in God. For let him put in his knife as far from his individual heart as he pleases; let him make his physical environment and social relationships as big as he likes; he is no better off. Let him make it as large as America: America cannot be cut off from Europe, either historically or geographically. Let

him make it as large as the earth: the earth's motions and structure and chemical constitution are inexplicable apart from the solar system. And if he undertakes to define in terms of either time or space the solar system, he must borrow his definitions from innumerable systems of which ours is but one. Whatever object he thinks about at all must be thought in definite relations to all other objects of his thought, must inhere in a single system of rational relations. The same experience awaits him if he asks himself the moral question, "Who is my neighbor?" Duty does not stop with the claims of the man next door, or across the street, or in the same town, or in the same state or nation, or across the ocean, or in the same century. Beings we never heard of and whom we shall never see will be the happier or the more wretched in consequence of what the humblest of us does or fails to do. Wherever there are conscious beings capable of knowing what we do and what we are, there are persons

under whose possible praise and blame our conduct falls. Here again the thoughts of these other persons, their praise or blame, are not mutually exclusive, unrelated judgments. They all inhere in and partake of a single system of spiritual obligation and moral judgment, the existence and universality of which is attested by the tendency of all minds, in proportion as they are intellectually and morally developed, to come to an ever closer agreement concerning what is good and what is evil, what is right and what is wrong. This Thought which holds the universe in a single system of rational relations ; this Will which includes the acts and attitudes of all persons toward each other, which is present in all our individual thoughts, implied in all our confidence in our own memories, involved in all our communication with one another, assumed in all argument, asserted in all doubt, affirmed in all denial, — this Absolute Thought and Universal Will is the unescapable reality which the world agrees

to call God. Our belief in him rests on the fact that no knife has ever been found sharp enough, and no surgeon skillful enough, to find the precise point, whether near or far, where the finite stops short, or duty comes to an end, or some things cease to belong to the same system of relations as other things; or we can excuse ourselves from membership in whatever phases of the moral and spiritual order we continue to think of and talk about.

All this, doubtless, seems vague and remote from the point at issue. Fortunately, when we turn from the metaphysical basis to the moral structure of religion, we get a clearer outlook. For there are two sharply contrasted kinds of conduct. One kind of conduct makes the 'practical assumption that the interests of the individual or of some definite group of individuals, large or small, are the only interests to be considered; and that the interests of other people are to be subordinated, sacrificed, utilized as mere means to the interests of the individual

or of the tribe to which he happens to belong. Such conduct may or may not conform to the moral standards of the community; it may or may not be beneficial in its direct practical results. All conduct which proceeds from this false individualistic standpoint, whether it happens to be beneficent or injurious, moral or immoral, is fundamentally false and essentially irreligious.

The other kind of conduct recognizes the thoughts and feelings and wills and claims of other beings as of equal reality and worth with those of the individual; it recognizes that the interests of others and of self are fundamentally one, by virtue of their common inherence in a single moral and social system from which it is impossible that any one of us should be divorced. It respects that system of relations, and the laws and customs through which it finds expression, and seeks primarily to do what is for the interest of all, considered as members of the single system of moral relations, rather than of self conceived as

apart from others and from all. Such conduct, whether its details be well or ill advised, whether it wins the praise or blame of the immediate spectators, whether it actually works immediate good or harm, is fundamentally right and essentially religious.

Historically this consciousness of a universal natural and moral order has emerged in very grotesque, inadequate, and often mischievous and immoral forms. Gods have been conceived as capricious, and to be cajoled; sensitive to slights, and to be appeased; overwhelming in majesty and might, and calling for man's abasement; jealous, and demanding his humiliation; unnatural, and gratified by the suppression of his natural desires; malevolent, and to be approached with dread; vindictive, and laying up a store of wrath to be vented in the world to come. Different races have emphasized different aspects of these attributes supposed to be divine. The early Hebrews were not without their share of

these superstitions. Yet among them — thanks to the prophets — there slowly emerged the consciousness that justice and mercy are the right adjustments of the individual to his social environment ; the true expressions of man's spiritual nature, the supreme demands of the divine will. That insight of the Hebrew prophets tallied with the analysis of the Greek philosophers, and was taken up and made the central principle of Christianity. Jesus saw and felt and knew that this comprehensive spiritual Source and Environment of nature and of man, inasmuch as it includes all attributes and operations of all persons, cannot itself be less than personal ; he gave to it the personal name of Father, and revealed to mankind that the doing of the Father's will to all our fellow-men, his children, is the open secret of the blessed life. This, then, is the answer to the question as to the vital essence of Christianity with which we started out.

Devout acceptance of this will of the

Father and the universal good which it includes, as the principle and substance of one's own thought and action, is the essential element in our Christian faith. The man who makes that will of God the basis of his character and the motive of his conduct carries with him the living germ of Christianity; for this principle, rightly apprehended, covers the whole of life. The man who has it will be kind and considerate in his home, upright and honest in his work, public spirited in civic and political relations, socially courteous and sincere, sympathetic with the suffering, generous to the poor, helpful to the weak. On the other hand, he will resist oppression, expose hypocrisy, denounce injustice, rebuke fraud, fight for timely and rational reform. He will do these things whether they are profitable or costly, popular or unpopular; whether they bring thanks or curses, praise or blame; whether men strew his path with palms and hail him with hosannas, or crown him with thorns and nail him to the cross.

The man who has this disposition has God in his life, Christ in his heart, the Holy Spirit in his soul. It matters not whether he got it at the first hour or at the eleventh ; whether through Jewish law or Greek philosophy ; whether in a Catholic cathedral or in a Methodist chapel ; whether the articles of his creed are thirty-nine or none ; whether he succeeds in living up to his aim or perpetually fails ; whether he can thank God that he is not like other men, or can simply cry, " Lord, be merciful to me a sinner ! " This disposition to make God's will of love to all mankind his own, in spite of repeated defeats, successive failures, seventy-times-seven wrongdoings repented in a day, if clung to, never despaired of, never at heart abandoned, makes the soul that has it, though it were the soul of a harlot or a publican, the sister and the brother of the Lord. No man or woman to-day holds so crude a creed, or accepts so false a philosophy, or knows so little or so much of science and criticism, or has so bad a record, or so weak

a will, or so irritable a temper, or so sensuous a temperament, that he or she need remain for one instant outside the Kingdom of God in consequence. If any such remain outside, it is because their pleasure or their pride, their prejudice or their distrust, keeps them from trying their best, with just the views and record and nature and capacity they have, to do the blessed will of God, and make the situation where he has placed them as holy and happy as they can. For the one thing needful, the germinal principle, the rock foundation, the oil that lights the lamp of life, the sap that makes the branch a member of the vine, the blood-relationship which constitutes one a brother or sister of the Christ, is the sincere disposition to do the will of God.

The raw material of the religious life is the distinction between right and wrong. He that hath that has the stuff to make a religion out of. He that hath not this distinction, sharp and clear and bright and sensitive, hath not the elements of the reli-

gious life. Be true to that distinction; follow its leadings, accept its conclusions, and the inevitable logic of life draws one into the presence of the living God. Lose it, let it grow dim and dull and blunt, and not all the evidences of all the apologists can make even the existence of a God a credible hypothesis. For to him that hath the moral insight, religious faith shall be given; from him that hath not the moral purpose, the religious assurance that he seemeth to have shall be taken away.

Let us try to follow this logic of the moral life, and see how the purpose to do right widens into the presence and deepens into the peace of God; how the absence of that purpose narrows the soul and hardens the heart, until the barren negations of a cold and cheerless atheism are all the poor shriveled soul and hollow heart can hold.

Right and wrong are relations. When I do right, I acknowledge that there is a system of relations in which other beings as well as myself are included; and I take

my place as a member of that system of relations. This system of relations is not of my own making; it is often not exactly to my individual liking. There it is, however; and every right act of mine is a recognition of its presence, a fitting of myself into it. In every right act I become a part of an order of beings, a member of a system of relations, greater than myself. Thus every right act is an enlargement of myself; a saying to something higher and worthier than myself, "Not my will, but thine be done." What we shall call this larger sphere, what name we shall give to this something which we address in every act of righteousness, need not concern us at present. That there is something greater and higher than ourselves, which we recognize, and address, and obey in every act of conscious and deliberate rectitude, is sure.

Every wrong act, on the contrary, is an attempt to deny that there is any system of relations larger and worthier than my-

self. Wrong is not altogether successful in this denial, especially at first. For in the form of remorse, shame, condemnation, the violated order is still present with us to avenge its disregarded claims. Yet persistence in wrong-doing succeeds in stifling and deadening the remonstrances of this larger sphere of relations which we have violated; until at last the hardened heart scarce hears the condemning voice, and is left almost alone in waywardness. In so far, then, as wrong is successful and complete, it shuts a man into his own selfish will as the only spiritual reality which he recognizes. All things and all persons and all claims outside himself are treated, not as real and valid and equal or superior to the self, but as mere means to be disregarded and denied and trampled on at the dictates of selfish interest or wanton inclination. To such a person, faith in a spiritual God is absolutely impossible. He has n't the material to construct such a belief out of. Such a man may have a sneaking dread of

a great avenger ; a cringing fear of what this avenger may do to him in the hereafter. But that is mythology and superstition ; not rational religion or spiritual faith. This man has refused to recognize and respect the elements out of which a spiritual faith must be developed ; and consequently he finds himself without a God ; or rather, what is worse, with a magnified image of his own hardness and cruelty and malignity, set up on the throne of his conscience, which was meant for the true God of goodness and love to occupy.

Let us now return to the man who does right. We left this man conscious of a system of relations of which he is a part ; a member of a spiritual order, larger, higher, worthier than himself. Is such recognition of a system of relations, such participation in a spiritual order, equivalent to faith in God ? It is the chief element in such a faith. For what is selfhood, or personality, as we know it in ourselves ? Is it not the power to reduce a manifold of impressions

to the unity of a single order, and to subordinate a multitude of clashing impulses to the unity of a cherished purpose? Hence the unified system of relations and the comprehensive moral purpose, which all experience of right conduct brings home to us, is the manifestation in the world without of those very principles of self-consciousness and self-determination which constitute the personality of the self within. Hence, doing right is knowing God. For it is recognizing a thought and will like our own, but vaster, higher, and holier. The man of the pure heart sees God; for he sees and serves an order and a will like the order and will which organizes his own little world of appetites and desires into a system; but as much more glorious and grand than the order and will within himself as the movements of stars and planets, the rise and fall of nations, the development and overthrow of institutions, are more grand and glorious than the petty passions that agitate his individual frame.

So much is sure and incontrovertible. If by belief in God we mean that we are enveloped by a universal system of reason, and upheld by an absolute order of righteousness, then the existence of God is evidenced in every true thought we think and every right act we perform. And every true and righteous man may be as sure of God's existence as he is of his own.

Furthermore, this kernel of faith, hard and cold as it seems when taken by itself, if cast into the warm, rich soil of an earnest moral life, begins to swell and sprout, and take on more vital and attractive forms. Right is formal ; good is substantial. Every growing soul comes to do things less and less from a conscientious regard for what is right, and more and more from a loving devotion to what is good. The best work in the world is not done on the first and lowest plane of conscientious fidelity to the right. Mothers do not nurse and rear their children at the dictates of conscientious scruples. Patriots as a rule do not enlist

in the service of their country or die in her behalf at the dictates of their consciences. The mother's love draws her toward the child's good ; the patriot's love impels him toward his country's welfare. Right is the root ; good is the blossom of the spiritual life. When you have worked up through conscientious fidelity to the right, to warm appreciation of the good, then you begin to reap the rewards and benefits, the comforts and consolations, of the spiritual life. He who does the right comes to see the good ; and he who sees the good finds God and blessedness.

To do right out of a tender and loving regard for the persons who are affected by our action ; so to live that no man may be the poorer, no woman may be the sadder, no child may be more wretched for aught that we have done or left undone ; so to live that through our words and deeds, men may see the truth, and enjoy the beautiful, and reverence the pure, and honor the noble, and possess the means of material

and social satisfaction — that is to share the life and love and blessedness of God. For whoever lives this life, not from mere constraint of duty, but from love of those his life affects, soon discovers that in that life of love he is not alone. The satisfaction and the joy of it attest the fact that this is the life he was meant to live by the Father in whose image he is made; and he knows that every word and deed of such a life is well-pleasing in his Heavenly Father's sight.

Thus the person who has grown up through faithful doing of the right into loving devotion to the good, finds every place a holy place, every bush upon the roadside ablaze with God, every circumstance where duty can be done and good can be accomplished, a gateway to heaven, an approach to the throne of the Most High. He sees God because his heart is pure; he has abundant communion with him because he has some measure of that participation in his holy purposes wherein alone true spiritual communion is found.

Belief in God is something no logician can argue into us, no apologist can prove ; any more than by arguing the logician can satisfy our hunger if we have no food, or the apologist can assuage our thirst if we refuse to drink the water that he offers. The bread and the water of the spiritual life are the doing of one's duty and the service of our fellows ; and without these elements one can never have the life of fellowship with God, of which they are the indispensable constituents.

Faith in a living God, in other words, must be wrought out of our own moral and spiritual experience. The man who gains it in that way, by doing his work as a member of a great spiritual order, and serving his fellow-men as members of the same great kingdom of which he is himself a part, comes to know God with the same certainty that the fish knows the water, the bird the air, or any living being the environment in which it lives and moves and has its being. Live and move in the con-

scious and practical recognition of the holy Will that includes every right act of yours, and rebukes every wrong act ; and you cannot long remain unaware of the divine presence. Serve a good that is as real in your neighbor as in yourself, and infinitely transcends you both, and out of your service will be developed the glad and glorious assurance that the universe is a place where good can be and ought to be the aim of every will that inhabits it, and is the final purpose of its beneficent Creator.

Doubt in our day has had many a defamer, and many a eulogist. The eulogies and the defamations are often equally wide of the mark. We must discriminate two kinds of doubt : the passive and the active. Passive doubt is weak and contemptible. It folds its listless hands, sits idly down, and waits for some evidence or other to come along and prove to it the existence of a God and the probability of a hereafter. It is high time to tell such passive doubters in plain terms: "There is no God who

will ever deign to disclose himself to lazy souls like you. No heaven-bound chariot will ever stop by the wayside to pick up such worthless tramps." To the man who has no moral earnestness within him, there is no possible means of ever discovering a God without; to the man who has no spiritual life in his own soul there is no place where eternal life is gratuitously dispensed. This lazy doubt which boasts its own emptiness, and expects to be fed like a tramp on the crumbs of other people's faith, has had much more respectable treatment in these days than it deserves. The sooner we drive these spiritual tramps from our doorsteps, and starve them into honest seekers after moral and spiritual work, the better it will be for them. To those who have nothing, nothing shall be given. Those who lack the moral purpose are incapable of spiritual faith.

The other and nobler sort of doubt is worthy of all encouragement. To those who are working hard to do the right and

make the world the better for their presence, let us be quick to say: "You are already in the kingdom of heaven, though perhaps you know it not. You are a child of God; for you could not live and work as you do unless there were within you a latent consciousness that the spiritual world is one, that good is its aim, and that the source of its oneness and its goodness is akin to the reason and righteousness that struggles for expression in your own moral and spiritual life. You have in your own souls the stuff that faith in God is made of. Hold it fast, cling to it, however small and faint and feeble it may be. For unto every one that hath the moral purpose shall be given the spiritual life, and he shall have abundance of the peace and blessedness of God."

II

*Christ the Historic Revelation of the Universal
Will of God*

If this is the main thing, is it not the only thing? No. The one thing needful is not the only thing. Foundation is not structure. The oil requires the confining lamp, the conducting wick. The sap must have supporting fibre. Blood must be sustained by bone and tissue. The nucleus must have the enveloping protoplasm to make the cell complete. The error of conservative orthodoxy has been to confound nucleus and protoplasm, blood and bone, oil and lamp, foundation and structure, in one mechanical aggregate; and then to say, "Take all or nothing." The error of liberalism is its mechanical separation between the principle and its embodiment, and the tendency to dispense with important features of the latter altogether. Between the mechanical aggregate of essentials and non-essentials offered by the orthodox, and the

mechanical dissection of essentials from nonessentials offered by the liberals, Christian faith is purchasing either the semblance of vitality at the expense of rationality, or a barren rationality at the expense of vitality. It requires reorganization, a restatement in which the vital principle shall at the same time be distinguished from and united with its historic and social embodiments.

This vital principle is, as we have seen, the disposition to do the will of God. A will, however, must have an organ. A soul must have a body. This will to do the will of God must have the historic, social, and material equipment wherewith to make itself effective in the actual world of men and things. Such a body for its soul, such an organ for its will, liberal Christianity lacks to-day; just as traditional orthodoxy comes perilously near to lacking a soul for the body of doctrine it preserves.

An effective spiritual and social movement must have a human head, a personal Lord, a real Master. Such a Lord and

Master the Christian finds in Christ. In his life and teaching, in his character and career, the will of God, conceived as love to every man according to his capacity and needs, first came to adequate personal self-expression in human history. We can distinguish, but we cannot separate the movement from the man, the art from the master, the life from the soul that lives it. The man or the church that presumes to separate the doing of the will of God from loyalty to the person of Jesus Christ is sure to become as barren and amateurish as the novice in any art or science who ventures to disregard the best that has been done before him, and to set up on his own account. For man or church, the measure of devotion and love and worship to Jesus Christ is the accurate and infallible measure of practical power, not perhaps in entertaining the æsthetic sensibilities of the cultivated few, but certainly in moulding and transforming the character and conduct of the plain masses of mankind. For it is in

the form of the concrete and the personal that the moral and spiritual makes its only effective appeal to human hearts and lives.

When Jesus Christ is thus accepted as the historic human embodiment and revelation of the will of God, it is the most natural thing in the world to identify him with the will which he embodies, and to worship him as divine. Contact with a perfect conductor is contact with the battery itself. Lines parallel to the same straight line are parallel to each other. The printed book and the mind of its author are not merely *like* each other, but *of the same nature*. Likewise if God be to us, not the problematic product of some far-fetched speculation concerning the ultimate origin of the cosmic process, but the manifest presence of a holy will working for the righteousness and blessedness of man; and if Christ is to us the historic bearer, and supreme personal expression, and ultimate spiritual interpreter, of that blessed will of God, — then to call this man Jesus less than divine, or quarrel with his

title Son of God, is to empty the very name of God of all the historic associations and concrete content that give it worth and make it worshipful. To deny divinity to Christ is to relegate all divinity whatsoever to the far-off shadowy realms of metaphysical inquiry. If the flesh and blood of the man whose meat and drink it was to do the will of God be not divine, then the days of faith in a living God are numbered, and the feet of the agnostic are at the door to carry out the corpse.

The modern argument for the divinity of Christ is very simple : Love is God. Christ is our highest and completest historic expression of love. Therefore Christ is the Son of God, our Interpreter of the Divine, our vision of the Father. As Rev. Theodore C. Williams has happily expressed it :

“God gave the world his Son ; and he was known
For God's own Son, because he took the throne
Of perfect Love, that seeketh not her own ;
And freely giving, as to him was given,
Made Love on earth commune with Love in heaven.”

III

The Holy Spirit, God in humanity. The doctrine of the Trinity the unessential formulation of essential truths

If now the living will of God applied to human life is the aspect of the divine with which we men are chiefly concerned, and if Jesus Christ is divine by virtue of the originality and power with which he made that will of God present and effective in human history, one more kindred insight is inevitable. In so far as ordinary men and women do this same will of God to-day, they too become thereby partakers of the divine nature and the Spirit of God dwelleth in them. And here again, the Spirit of God, the Holy Spirit, dwelling in devout and humble, though frail and imperfect human hearts, is not merely *like* God, *similar* to the divine, but *is* God, is *of the same nature* with the divine. Approached from this point of view, the divinity of the Holy Spirit is as self-evident and obvious as the divinity of Christ

himself. Both insights are essential to any apprehension whatsoever of God in the only terms intelligible and helpful to us ; in terms, that is, of our humanity.

I would not attempt to force these doctrines of the divinity of the Son and the Holy Spirit on any man. To the natural man they are unintelligible mysteries. When set up as independent propositions, they are meaningless or self-contradictory. On the other hand, they develop themselves out of experience in doing the will of God. For no man can strive earnestly and deeply to do the loving will of God, without gaining thereby an ever-increasing reverence for the divine character of the Christ who revealed the fullness of that loving will as a world-transforming spiritual power, and the divine quality of the Spirit in the hearts of all our fellows who have caught from Christ the enthusiasm for the life of righteousness and love.

Whether we put these insights together and label the product the doctrine of the

Trinity is a minor matter. The writers of the New Testament did not find it necessary, though in the early development of the church, the fathers found it expedient so to do. The divinity of the Son and of the Spirit, however, are so vitally involved in the belief in an immanent divine will, that it is impossible logically to think out or to live out belief in the will of a divine Father without including in it, as its inevitable corollaries, belief in a divine Son and Spirit. Hence, as the first step in the reorganization of our faith, was the recognition of the presence of a divine will in human affairs as the primal and central fact, so the second and third steps must be the recognition of the divinity of the Christ who revealed that will in its fullness to the world, and of the Spirit in the hearts of his followers, making that will a growing and deepening power in the world to-day. And these are steps which the orthodox no less than the liberal churches need to take. For **neither orthodox nor liberal has to any extent**

grasped this insight. The orthodox has the name of it ; but in traditional, unreasoned, and practically unintelligible form. The liberal, on the other hand, often gets an approximation of these truths in the form of a vague semi-pantheistic deification of humanity : but he has no definite crystallization of affection around a divine historic person ; no adequate expression for the infinite and eternal difference between the life that is impelled by nature and the life that is inspired by the Spirit. It will be an immense gain to both parties, and a possible bond of union between them, when the presence of the will of God in human life is accepted as the primal spiritual principle ; and when the divinity of Christ who introduced, and the Spirit who propagates the divine will in human life are accepted as the obvious corollaries of that primal principle.

The moment these truths are lost sight of, the possibility of a theological interpretation of life is gone. To try to construct

a theology without them is to impose upon one's self the ancient task of making bricks without straw. As a matter of fact, in consequence of our lost grip on these truths, we have no theology to-day. What passes for such in orthodox circles is a mixture of scholasticism and mysticism ; and so-called liberal theology is a medley of metaphysics and sociology. The one is the ghost of a theology that has long been dead ; the other is the embryo of a theology that is waiting to be born. Start, on the contrary, with a clear faith in a living God, historically revealed in Christ, and socially present in the Spirit of Christian life to-day, and all other doctrines of religion follow as logically and inevitably as a geometrical demonstration. Only the merest outline of such a deduction can be presented here.

IV

Sin and Atonement

If there is a holy will embracing all human life, if the principle of that will has been revealed in the life and character of Christ, if the practice of that will is going on to-day in the hearts and lives of all who have Christ's Spirit, then all that falls short of that will, all that is inconsistent with that character of Christ, all that is unresponsive to that Spirit, is sin. And since no man by nature rises spontaneously to the high and holy level of that divine will, that Christlike character, that spiritual life, it follows that all have sinned and come short of the glory of God. Sin is original; that is to say, it is not due to any special and peculiar perversity of the individual, but results from his participation in a human nature which, by virtue of its animal inheritance and natural constitution, as a matter of course seeks primarily its own good, regardless of how that

individual good of his may clash with the good of others, and obstruct that progressive good of all men, which is the will of God. This original sin into which all the children of Adam, or, in other words, all members of the human race have fallen, and of which by virtue of their physical and psychological constitution they all partake, deepens into guilt and individual responsibility just as soon as it comes to stand in conscious contrast to the larger good which the will of God, the character of Christ, the life of the Spirit, represent. The moment the light of this larger life shines upon a selfish soul, the darkness of the merely natural life of selfishness is thereby condemned; and persistence in it thereafter gives rise to guilt and condemnation.

Conversion from sin takes place when first the larger life of love, rooted in God, revealed in Christ, and diffused through the Spirit in the lives of those about us, appeals to us as preferable to the continued life of selfishness and sin. As soon as one has

experienced this great change from doing his own selfish will to doing the will of God, he hates sin, both in himself and in others, as he never hated it before. For he now sees it as an offense against the loving will of God, which he is trying to do, a wrong against his fellow-men, whom he is trying to serve.

The man who hates sin is sure to get himself hated by sinners ; by the men, that is, who persist in doing the mean and cruel and loathsome things which his new life opposes and condemns. In pride and self-defense these evil-doers will do him all the harm they can. At the same time the man who has thus been born into a new life of righteousness and love will feel more keenly than he could have felt before the pain and shame and wretchedness which wrongdoing brings on its innocent and helpless victims. Thus the man who makes the will of God his own finds heaped upon himself the double burden of the odium of sin and the mass of misery to the innocent

as well as to the guilty, which sin carries in its train. Then he begins to understand why the Son of God had to be a man of sorrow ; why he had to suffer on the cross. He begins to see that the life of every man who does God's good will in a wicked world, and loves the poor sufferers whom the evil maltreat and hate, must be a life of sacrifice, and its profoundest symbol must ever be a cross. Not until one knows what it is to fight corruption and cruelty and brutality and hypocrisy, to pity the poor victims of these wrongs, and to be criticised and maligned and impoverished and persecuted for it, can he begin to appreciate the heroic sacrifice of Christ, who carried the fight for righteousness and purity and sincerity and love into the very camp of the scribes, Pharisees, chief priests, hypocrites, adulterers, and extortioners ; and at the cost of his life then and there won for the world the eternal triumph of truth over lies, of right over wrong, of kindness over hardness, of purity over lust, of meekness over pride,

of love over hate, of good over evil. Nothing short of this experience of earnest service and unflinching sacrifice for the triumph of God's will and the good of man can interpret to us to-day the meaning of the sacrifice of Christ. Every man who has tried to do these things in any degree knows full well that there can be no salvation either from sin, or from the misery sin entails on guilty and innocent alike, save by the vicarious sacrifice of some brave, generous servant of righteousness and benefactor of his fellows. The doctrine of atonement is self-evident to every man who ever fought intrenched and powerful evil, or sought to rescue the wicked from their wickedness and the wronged from their wretchedness. To those who have never touched that fearful burden of human sin and misery with so much as the tips of their dainty and critical fingers, the doctrine of vicarious suffering, like all the deeper truths of the spiritual life, must remain forever an unintelligible and impenetrable mystery.

V

*The Organization of the Spiritual Life. The
Outlook for the Future*

This new life of service and sacrifice brought to the world by Christ, and begotten in us by the Spirit, at once demands a socially effective organization and expression, that those who share this life may be bound closer together; that the enthusiasm of it may be kept alive; that the numbers who share it may be increased; and that those who are losing it may be brought to share its privileges and blessings. This organization must have officers and teachers; times and places of meeting; articles of agreement as to the principles of this better life; edifying literature to keep it ever before their minds; dignified ceremonies to impress it periodically upon their hearts; established modes of communion with the Father, the Son, and the Spirit, whence the new life comes. Such an organization is the church. Such a place is the

sanctuary. Such a time is the Sabbath. Such articles of agreement are the creeds. Such officers are ministers, priests, deacons. Such a literature is the Bible and the Book of Common Prayer and the collection of sacred hymns. Such ceremonies are the order of worship. Such modes of communion are the sacraments, and public and private prayer. The form of none of these things is sacred or essential in itself. It matters little whether the day be the first or the seventh of the week ; whether the Lord's Supper be observed with bread and wine, or with bread and water, or with bread alone ; whether baptism be with little water or with much ; whether prayer be stereotyped or extemporaneous ; whether the pastor be dressed as a layman or robed as a priest ; whether the creed be old or modern ; whether the Bible be regarded as one book inspired alike throughout, or many books of varying degrees of inspiration ; whether the church is called by one or another of a hundred different names. If

church and priest, and creed and rite, and book and voice, and house and hour, bind men together to do the will of God, and walk in the way of Christ, and live the life of the Spirit, then they are all holy, sacred, God-ordained, — not by any mysterious spell inherent in themselves or handed down by apostolical succession, but simply because they are useful and efficient agencies through which the will of God, the grace of Christ, the peace and power of the Spirit, gain entrance to the hearts and lives of regenerated men, and go forth to conquer and redeem the world.

Faith in the Father, the Son, and the Spirit makes the problem of the future clear. If the love of God be no other than that which suffered in the Son rather than that the world should be left in darkness and sin, no other than that love which yearns to-day in the hearts of countless fathers and mothers for their children, of pastors and teachers for their people and pupils, of lovers and friends for those dear

to them, of reformers and philanthropists for those who have gone far astray, then we may be sure that no soul can share God's blessed eternity on any lower terms than glad and generous participation in God's life of love, in the sacrificial service of Christ, in the devoted life of the Spirit. We have also the best possible grounds of assurance that every soul that does enter here and now into the divine life of love, into the service of Christ, into the fellowship of the Spirit, will not be suffered to drop into nothingness, but will be raised with Christ, in the power of the Spirit, to a blessed immortality.

The reorganized faith of the future will not be such a very different faith from the faith of the fathers. Some excrescences will have to be lopped off, or allowed to drop by their own dead weight under the gentle influence of time. Taken one by one, its articles will correspond pretty closely to the articles of the traditional orthodox creed. Yet they will be rooted in a central

spiritual insight ; bound together by logical relations in a rational order of subordination, instead of being tied mechanically together in a promiscuous bundle by the tight cords of blind tradition and unverified authority.

Current orthodoxy in its present unorganized form cannot hold its own under the searching light which the twentieth century is sure to flash upon it. Current liberalism, with its inorganic protest against orthodoxy, has a still briefer lease of life. Our faith, whether it be of the orthodox or of the liberal type, must be reorganized. In that reorganization the simple doing of the will of God, as that will has been historically revealed in Christ and is socially embodied in the Spirit in which Christian people live to-day, must be the centre of which all other doctrines are the circumference ; the oil that gives the light of life, to which all Scriptures and churches and sacraments are but the wick and lamp ; the life-blood of religion, to which all creeds and rites and

professions are but the bony framework that sustains the beating heart of love and loyalty within.

VI

*The Present Need of Theological Construction.**The Function of Dogma*

It is doubtless occasion for congratulation that all the systems of theology constructed previous to the general acceptance of the doctrine of evolution, and the universal diffusion of the results of historical and Biblical criticism, have "had their day and ceased to be." Evolution and criticism have given us a larger world, and the system of thought that is to express this enlarged world must be vastly more complex and capacious than any of the systems that went before. System of some sort, however, we must have, if practical life is to be wisely directed and pure emotion is to be permanently sustained. If there is a God; if there has been a revelation of his will in history and of his nature in humanity; if there is a person worthy to

be called his Son, and a Spirit adequate to represent him in the world to-day ; if man, **b**y nature the heir of the animal, is in spirit capable of becoming the child of God ; if there are processes by which man can rise from the natural to the spiritual state, and gain assurance of divine favor — then it must be possible to render some intelligible account of these facts and processes, and to set forth these truths in rational relation and systematic form.

This doctrinal duty our churches are failing to fulfill to-day. There is no accepted body of doctrine, clear-cut, well reasoned, consistently and comprehensively thought out, which you can count upon hearing when you enter a Christian church. In an informal discussion at a club, where men of widely different views were expressing themselves with great freedom, a mill agent, a man of unusual keenness and intelligence, a member of a Congregational church, described what is actually given out in many of our churches as “*débris floating in dish-water.*”

The fault is not exclusively or chiefly with the ministers. Our mode of selecting ministers, while it tests a man's rhetoric and elocution, and whether he has a taking way with the young people, gives little or no means of ascertaining whether he has a reasoned and organic body of truth to communicate or not. Furthermore, we have no recognized centres or agencies through which such a positive body of doctrine is being effectively disseminated. There are a few individual writers here and there who give some evidence that they have thought things through to a conclusion; but they are too much engrossed with practical cares to give more than glimpses of their doctrine to the public. There are colleges and seminaries which teach philosophy and theology; but a theological professor of large experience remarked recently that he knew of only two colleges which give their students a point of view which has any significance for theology; and the professors of theology are too new in their

places, or have too few pupils under them, to have made upon the churches as a whole the impression of a "school," with characteristic and positive convictions. There are excellent publications which contain excellent articles; but, since the unfortunate discontinuance of the "Andover Review," we have not had a publication devoted to fundamental theological problems which can be counted on to give a definite, consistent, consecutive presentation of a positive point of view. Whether the doctrines advocated in that review were sound or unsound, helpful or harmful, is a matter on which there is honest difference of opinion, and which it is not necessary to discuss. It did give an able presentation of certain views, and it did provoke able criticism of those views, and both the statement and the criticism were of great service to the development of thoughtfulness on these great themes.

The fashion nowadays to decry and depreciate dogma is the most silly and foolish of

the many fads of the hour. If we give way to it we shall soon or late be compelled to substitute second-hand ecclesiastical hearsay, in fantastic garb and unctuous intonation, for personal insight into the laws and personal possession of the motives of wise and noble living.

Dogma is to religion what astronomy is to the stars, what botany is to flowers. We do not consider it sufficient to simply gaze at the stars and smell the sweet odor of the flowers. The astronomer breaks up the starlight with his lenses and gives us a doctrine of their motions and their chemical constitution, which is a very different thing from what the plain man gets by simple star-gazing. It is the science of astronomy. The botanist cruelly pulls the lovely flower to pieces and gives you in place of the beautiful and fragrant whole a name and a place in a system of classification. It is the science of botany. And yet there are men who have no quarrel with either astronomer or botanist, who nevertheless raise a great

hue and cry the moment you begin to analyze God's attributes and attitude toward man, and to break up man into his elemental passions and pull apart the springs of motive in his soul. They complain that in place of the living God and breathing man you are giving them mere dead dogmas and inanimate abstractions. To be sure, you are. You are doing for God and man precisely what the astronomer does for the stars, precisely what the botanist does for the flower. You are aiming to be scientific; you are applying the tool of science, which is analysis, to the revelation of God and to the soul of man. It may be a cold, cruel thing to do. It may be that the product is not so beautiful as is the living whole with which we start. But it is just as necessary and just as useful in the one case as in the other. If any man in this late day wishes to go up and down the earth decrying science, he is welcome to the task, though he will get scant hearing for his pains. Let him not, however, pose as the friend and advo-

cate of science in every other department of knowledge, and then when it comes to the subject of man in his relation to God decry the scientific method of logical analysis, and dogma, which is its inevitable product. You can get star-gazing without spectrum analysis. You can get the bloom and fragrance of the rose without a compound microscope. You can get sweet, sentimental experiences of piety without logic and dogma. In all other departments, however, the world has agreed that the shallow, sentimental first impression is not enough. If we are to save religion from the intellectual contempt into which it is fast falling under the influence of this superficial sentimentalism, we must subject man in his relation to God to a rigorous analysis ; we must throw out one by one upon the screen of logic the component elements of the divine nature ; we must lay side by side upon the table the sepals and petals and stamens and pistils of man's dissected soul.

“ Ah ! ” my unscientific, sentimental friend

objects, "you forget what wretched, false, grotesque work men have made of it when they have tried to subject the idea of God to logical analysis and draw up man's nature and destiny in terms of dogma." No, I do not forget. There has been a great deal of false and pernicious dogma in the world, I must admit. But theology is no exception. The Ptolemaic astronomy taught many erroneous notions. Shall we therefore decry astronomy as a whole and revert to simple star-gazing? The Linnæan system of botanical classification was arbitrary, fantastic, and misleading. Shall we therefore assume in advance that Gray and Goodale have nothing to tell us which it is worth our while to hear? Augustine and Calvin and Edwards doubtless made mistakes. But does it follow that there is nothing for us to do to-day but settle down in self-complacent ignorance and trust that man is on the whole a very good being, or if he is n't, a good God will bring him out all right in the sweet by and by? The man that takes

this indolent attitude becomes thereby intellectually side-tracked, and ere long will find that the train of earnest thinking has moved on and left him standing generations behind the times.

If one is ever tempted to indulge in this superficial depreciation of dogma, let him remember that therein he is parting with his intellectual birthright, which is a definite, scientific grasp of the principles of the spiritual life ; let him remember that for every such idle word of blasphemy against the holy name of science he shall give account at the bar of outraged reason for what comes perilously near to being the one unpardonable intellectual sin.

It does not follow that dogma is to be preached, any more than it does that it would be wise for an astronomer to offer his diagrams and formulas to a visitor to his observatory as a substitute for the stars the visitor comes to see ; or that a botanist should give his guest a bouquet of technical names in place of flowers to look upon and

smell. The preacher should know dogma as the scientist knows his formulæ and nomenclature. He should be able to state in dogmatic terms what precise changes from lower to higher states of thought and feeling and volition his sermon is calculated to produce.

The work of intellectual destruction has gone far enough. The immediate work before us now is not destructive, but constructive. We no longer need the inspector to condemn, but the architect to plan. In view of the havoc which evolutionary and critical conceptions have wrought in the traditional beliefs, it is time to weld together the truths we have saved from the wreck of the ancient systems and the truths that have been brought to us on the flood of these scientific and historical studies, into a definite, coherent, reasoned and reasonable body of doctrine, which will give the intelligible plan of life and authoritative guide to conduct, that, in the complexity of modern life, is more imperatively demanded to-day than it ever was before.

CHAPTER I
CONTROL BY LAW

"Now this is the Law of the Jungle — as old and as true
as the sky ;

And the Wolf that shall keep it may prosper, but the
Wolf that shall break it must die.

"As the creeper that girdles the tree-trunk the Law
runneth forward and back —

For the strength of the Pack is the Wolf, and the strength
of the Wolf is the Pack.

"Ye may kill for yourselves, and your mates, and your
cubs as they need, and ye can ;

But kill not for pleasure of killing, and *seven times never*
kill Man.

"Now these are the Laws of the Jungle, and many and
mighty are they ;

But the head and the hoof of the Law and the haunch
and the hump is — Obey !"

KIPLING: *The Second Jungle Book.*



CHAPTER I

CONTROL BY LAW

I

Man's Primitive Innocence and Early Fall



MAN is the offspring of the animal. Animal anatomy is wrought into his structure, animal blood flows in his veins, animal appetites and passions burn in his heart. The mere presence of these appetites and their normal indulgence, however, is not bad, but good. That is the element of ethical truth in the story of the Garden of Eden. Adam as God made him, man as he evolved from the animal, was innocent as the sheep upon the hillside, guileless as the baby in his mother's arms.

This goodness of primitive man was maintained by natural selection and perpetuated through instinct. For at this stage of development good conduct is con-

duct which promotes, bad conduct is conduct which hinders, nutrition and reproduction. Hence primitive man could not go far astray. For natural selection with its stern law, "The soul that sinneth shall die," was always close at his heels to smite the too wayward individual and wipe out the too offensive tribe. He was good because the few points of conduct with which he was consciously concerned were so fundamental that if he were bad at these points he would die and leave no offspring.

This hereditary and instinctive innocence, however, could not last long. For when man's wants multiply, and his life becomes more complex, when simultaneous alternatives compete in his consciousness, or, in the pictorial language of Oriental antiquity, when he begins to "eat of the fruit of the tree of the knowledge of good and evil," then comes a "fall." As long as the immediate instincts of nutrition and reproduction were his main concerns, man could scarcely fail to observe the two great laws

of life, which bade him, "Eat freely of the fruit of every tree in the garden, and of the meat of fish and fowl and cattle;" and, "Be fruitful and multiply, and replenish the earth." When, however, he comes to have many points of contact with nature, and with other men, then he may be well adjusted to his environment on some sides, ill adjusted on other sides; and still escape the clutches of natural selection. By virtue of his points of good adjustment he can continue to live and reproduce in spite of his points of bad adjustment. Through this loophole the toleration of moral evil came into the world. Through this entanglement with the many-sided complexity of man's nature, moral evil is able to maintain its standing in the world in defiance of the law of natural selection. An indignant public sentiment would exterminate to-day a wholly bad man as unceremoniously as natural selection did in days gone by. When man had but few vital points of contact with his environment, he was either almost

wholly good or almost wholly bad according to the prevailing standards of conduct and conditions of survival, and consequently the good survived and the bad perished. Now all men are partly good and partly bad; the good and the bad struggle for supremacy within man himself; "both wheat and tares grow together until the harvest." The best man among us is aware of many a point where his adjustment falls far short of perfection; and the worst reprobate in our slums, or among our idle aristocracy, has many a point which binds him to the necessities or affections of his comrades and helps him to maintain his hold on life. This has been so admirably set forth by John Fiske in his recent book, "Through Nature to God," that I give his words at length.

"If an individual antelope falls below the average of the herd in speed, he is sure to become food for lions, and thus the high average of speed in the herd is maintained by natural selection. But if an individual

man becomes a drunkard, though his capabilities be ever so much curtailed by this vice, yet the variety of human faculty furnishes so many hooks with which to keep one's hold upon life that he may sin long and flagrantly without perishing. There is thus a wide interval between the highest and lowest degrees of completeness in living that are compatible with maintenance of life. Mankind has so many other qualities beside the bad ones, which enable it to subsist and achieve progress in spite of them, that natural selection — which always works through death — cannot come into play. Now it is because of this *interval* between the highest and lowest degrees of completeness of living that are compatible with the mere maintenance of life, that men can be distinguished as morally bad or morally good. In inferior animals, where there is no such interval, there is no developed morality or conscience, though in a few of the higher ones there are the germs of these things. Morality comes upon the

scene when there is an alternative offered of leading better lives or worse lives. Moral evil is simply the characteristic of the lower state of living as looked at from the higher state. Its existence is purely relative, yet it is profoundly real, and in a process of perpetual spiritual evolution its presence in some hideous form throughout a long series of upward stages is indispensable. Its absence would mean stagnation, quiescence, unprogressiveness."

This doctrine of the primitive goodness of our first ancestor, "who was and was not man," and of the inevitable shortcoming of every son of this evolutionary Adam, is our modern way of stating what Paul and Augustine and Calvin and Kant call the "fall," and the consequent total depravity, and original sin, and radical badness of the race. Stated in their terms it perchance provokes our scorn and wrath. Yet, stated in these words of our foremost American exponent of the doctrine of evolution, it is so transparently reasonable, and logically inevitable,

that we may safely accept it as the starting-point of our account of the moral nature of man and God's education of him.

II

The Universality of Law. The Unique Character of Hebrew Legislation

Although natural selection soon ceases to be man's only moral spur, it gives rise to its successor. For by weeding out examples of bad conduct, and leaving the better to survive, it tends to make examples of the better conduct more numerous. Imitation seizes on these better examples, which natural selection crowns with survival, and hardens them into custom. Every tribe as it advances toward civilization develops customs; and customs are the parents of laws.

Law is custom clothed with authority and sanctioned by popular acceptance. Though it is the long, slow work of the people to grind the winnowed grain of custom into the fine flour of law, its final

codification is generally the achievement of some individual genius like Solon or Draco, Confucius or Moses. Law is universal and unescapable. Just as underneath the verdure and foliage of the mountain you find rock, and if you go far enough back of the rock in time, or deep enough underneath it in space, you find fire ; so underneath all experience lies the great ledge of law, and if you search deep or look far beneath and behind law, you find flaming and remorseless penalty.

All laws which truly set forth the conditions of individual, tribal, and national well-being are *ipso facto* laws of the one God who rules the world in righteousness. Not every lawgiver or community, however, recognized with equal explicitness this universal character of legislation. Unique among the ancient nations for the explicitness with which they attributed the laws of their nation to the one God of all the world, stand the Jews. Their God, moreover, was a living God ; not merely one

who had met Abraham by the oaks of Mamre, Jacob at Bethel, and Moses on Mount Sinai; but one who continued to speak by the mouth of living prophets and to declare his will in progressive legislation. To be sure, by a harmless legal fiction, akin to that by which the changes demanded by the will of the English people are ascribed to the gracious condescension of the Crown, this progressive legislation was ascribed to the single historic lawgiver, Moses, who was represented as having received it completely formulated once for all from the hand of the Lord. Nevertheless they had the two essential things: a developed system of legislation and the ascription of this legislation with substantial truth, though in fictitious and literary, rather than in scientific and historically accurate form, to the God who presided over their national destiny.

There is an infinite difference between simply having customs, laws, and social standards, as Greeks and Romans and

every civilized people must have, and recognizing that these laws are the commandments of the one God, who rules the world in righteousness. Without such a recognition violation of the law may be regarded as vice or crime, folly or wickedness; but it is not felt and known as sin. It is the great contribution of the Hebrew race, through their matchless prophets, psalmists, and lawgivers, to have identified the progressively unfolding social standard with the eternal will of God; and to have branded all wrong-doing, not merely with the social stigma of vice or the public penalty of crime, but with the deep-dyed stain of sin.

“Against thee, thee only, have I sinned,
And done that which is evil in thy sight,”

is not Buddhistic nor Confucian, not Greek nor Roman, but a characteristic Hebrew utterance. From this point of view, murder and licentiousness are not merely violations of hallowed ancestral customs, or illusions of sense and passion, as Asia taught; nor

offenses against the harmony of nature and the stability of society, as early Europe declared ; nor simply relics of a lower social order carried over into a more developed condition to which they do not apply, as modern evolutionary ethics proclaims ; nor miscalculations of happiness, as utilitarianism affirms. All these points of view have their measure of truth ; but deeper than all, and when rightly conceived, including them all, is the great lesson which God taught the world through the Hebrew race, and which he has since reviewed in the form of Puritanism, that there is one holy will including all reality, and therefore approving or condemning every thought, word and deed of each individual soul. It was that insight which, in spite of all their faults, made Israel a peculiar people, chosen of God to be the bearers of his special revelation. Because this point of view is inculcated with a clearness and concreteness to be found nowhere else, the writings of Hebrew psalmists and prophets and

legislators have a unique and imperishable worth, are rightly regarded as Holy Scriptures and are made the basis of religious worship in the church to-day. For they contain God's first great lesson, that each man, at each moment of his life, either is the obedient servant of the holy will of God that seeks impartial good, and is therefore the object of divine approval ; or else he is a disobedient, selfish, and obstreperous rebel against that holy will, and therefore is under divine condemnation.

The Jews became the religious leaders of the race because they identified the moral standard of their race and day with the will of the living God, and measured their acceptance with God by their fidelity in fulfilling its requirements. We are their worthy successors, we learn aright the first great lesson that was taught through them just in so far as we do the same. Only let us be clear what the same thing in our case is. The Jews took the standard of their day and their race as the will of God.

We must take, not the standard of their day and race, but of our day and race, or, since we are practically cosmopolitan, we must take the highest standard of conduct that the world has come to recognize, and say to ourselves: "This moral standard is for us the will of God. Just in so far as we are faithful to that we are acceptable to God. In whatsoever respect we fall short of that, we fall under the condemnation of God." For God wills the impartial and universal good. The moral standard of a race or age consists of the precepts and practices by which men have actually found that the public good is most effectively promoted. The standard is never perfect; and when we have done all that it requires, we must count ourselves in many respects as unprofitable servants. For as the circle is greater than any of its constituent arcs, the universal will of God infinitely transcends the precepts and practices of any particular race or age.

III

Ceremonial Elements in the Law. The Ritualism that is Idolatry

The law, like the Ten Commandments, which is the great type of all legislation, includes both ceremonial and moral elements. A school, in addition to the lessons which are to be learned, has certain rules and requirements which are not themselves lessons, but ways and means for the harmonious and successful conduct of the school while the lessons are being learned. So in God's school, there are times, like the Sabbath and holy week; forms of worship, like reading the Scriptures, prayer, and singing; rites, like the Lord's Supper and baptism, which, while not directly increasing the social welfare, are essential conditions of that habitual and systematic communion of man with God on which the life of social righteousness and service depends.

The nature of these religious ceremonies

changes with the development of culture and reflection. Symbols appealing to the coarser senses of taste and smell tend to be superseded by the finer symbols which appeal to eye and ear. The sensuous element tends to fall away, leaving striking color and sound and the motions of the body and processions of men more and more in the background, and bringing more and more into prominence the written and spoken word. Still, this process cannot be hurried without loss. There are races, and classes in all races, and individuals in all classes, who still need more sensuous and striking symbolism than the spoken word of Quaker or Congregationalist affords. It is only when the symbol and the ceremonial becomes an end in itself, when the ordering of worship loses the sense of its proportion and relation to the practical life of righteousness, that we have the ritualism that is idolatry, and the clericalism that is hypocrisy or superstition. These evils, when they arise, however, are among

the worst curses that afflict the world. For under the pretense, or it may be with honest but deluded purpose of manifesting God to men, they hide from them that holy will, which is the only God the heirs of Hebrew tradition and the disciples of Christ can consistently worship and serve.

IV

The Law concerned chiefly with Right Relations between Persons

The great bulk of the law and a constantly increasing proportion of it must be directed toward the establishment of right relations between the individual and his fellows. Even in ancient Israel, to do justly and to love mercy were inseparable from the injunction to walk humbly with God. The "law of commandments contained in ordinances" was subordinate to the law of right relations between man and man. The Mosaic legislation included regard for the fatherless and the widow, the training of children, consideration for the poor,

loyalty to the national government, pride in the national history, devotion to the national capital, responsibility of rulers and judges, land tenure and family life, just balances, leniency toward debtors, dutifulness to parents, kindness to neighbors, the mitigation of the conditions of slavery, and the evils of polygamy and divorce ; as well as specific prohibitions of murder, false witness, theft, adultery, and covetousness. In the words of Canon Fremantle, "The law through which the nature of God was made known to Israel was the series of moral and political principles which established and maintained true relations among the people."

Such is the first great lesson taught in God's school. Man naturally judges his appetites and passions by the standard of his petty individual aims. Law brings in a universal standard. Law judges acts good according as they promote, bad in so far as they hinder, that universal good, which, viewed in detail, is the harmonious relation

of man to his environment ; viewed comprehensively, is the will of God.

V

*Gratification of Appetite in itself a Good.**Specious Excuses for Sin*

The life of appetite in itself, uncontrasted with custom and law, viewed apart from its conflict with the rights and interests of others, unjudged by the social standard, expressed in the immediate, unreflecting way in which it is expressed by the normal, unsophisticated animal, is good. Other considerations being left out of account, appetite in process of gratification is better than appetite thwarted or repressed.

If the drunkard were merely a throat and stomach, and nothing more ; if the act of drinking stood apart by itself ; if all consequences could be cut off ; if work, family, friends and society could be disregarded and left out of the account, then we should all have to admit that the moistened throat and stimulated stomach, diffusing a thrill

of vitality, cheer, comfort and well-being through the whole sympathetic system of the nerves, and welling up into the consciousness of supreme self-satisfaction, is vastly more to be desired and more to be approved than the parched dryness of the throat, the aching void in the stomach and the depressed nervous tone and generally dissatisfied state of mind of the man who wants to drink whiskey and refrains. If man were merely sexual and nothing more, then on that side gratification under all conditions would be a good to be sought and repression an evil to be shunned. If man were merely a cunningly devised machine for acquiring property, and nothing more; if he had no consciousness of the rights of his fellows and was incapable of representing to himself the wrong which fraud and spoliation inflict on others, then every dollar that by hook or crook he could get into his wallet would be a blessing, and every dollar that was taken out in justice or in charity would be a loss. If man were

conscious of himself alone as personal and of others as mere things, then every stirring of pride and vanity, every deed of malice and cruelty, since they would heighten his estimation of his own importance and power, would be a glory to him, and every touch of modesty or pity would be a weakness and a shame.

Now most of the specious excuses that weak and wicked men offer for their vices and crimes are based on this half truth. They apply to themselves, living as they do in a social system, under a social standard and in full consciousness of their social responsibilities, what would be true *if* they were mere bundles of isolated appetites and passions, out of relations to their fellows, and to the social order of which, for better or for worse, they form an inseparable part. The drunkard and the libertine proclaim, if not in so many words, yet by the tone of conversation into which they fall in the "freemasonry of the smoking-room," that these favorite modes of self-indulgence and

self-assertion are perfectly "natural." So they are. Blind natural impulse undoubtedly prompts them. Man, however, is more than "natural." To say of a man that his conduct in this sense is "perfectly natural" is only another way of saying that it is simply brutal.

There is no vice so contemptible, no crime so cruel, no sin so heinous, as not to be susceptible of defense on the ground that the raw impulse, the "natural" appetite, the isolated desire which led to it was honestly inherited from our animal ancestry or legitimately acquired in the process of human evolution, and directed toward what in itself is a real good. All evil is misplaced good. But that does not prevent the misplacement from being positively and inexcusably bad. Sin puts the particular appetite before the total man; the individual man before the social whole. It is this sacrifice of the great to the petty that constitutes the meanness and exceeding sinfulness of sin. Perhaps the most subtle and

dangerous poison that floats in our moral atmosphere to-day is the tendency of a widely read and much praised class of novels to offer this "natural" defense for sexual indulgence.

VI

*Answer to the Excuse that Certain Sins are
"Natural." The Meanness of Sin*

When men offer this "natural" excuse for unsocial conduct, as they have been prone to do ever since first the contrast between φύσις and νόμος came to clear contrast in Greece at the time of the Sophists, the answer is that which underlies Kant's famous maxims, "So act as if the maxim of thy action were by thy will to be made a universal law;" and "treat humanity, whether in thyself or in another, ever as an end, never as mere means to thy own selfish ends." Ask the thief how he would like to live in a world in which everybody should steal. Ask the miser how he would like to live in a world in which every man was as

mean and penurious as he. Ask the libertine how he would like to be the son of a mother, the husband of a wife, the father of a daughter, who should have the character and status his conduct tends to give the victims of his lust. Ask the corrupt politician how he would like to live in a state in which everybody was trying to get a living at the expense of everybody else. What such a state would be is easy to imagine. Thomas Hobbes has given us a picture of it in chapter xiii. of the "*Leviathan*:" "Whatsoever, therefore, is consequent to a time of war, where every man is enemy to every man, the same is consequent to the time wherein men live without other security than what their own strength and their own invention shall furnish them withal. In such condition there is no place for industry, because the fruit thereof is uncertain, and consequently no culture of the earth; no navigation, nor use of the commodities that may be imported by the sea; no commodious building; no instruments of moving

and removing such things as require much force; no knowledge of the face of the earth; no account of time; no arts; no letters; no society; and, which is worst of all, continual fear and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short. The desires and other passions of man are in themselves no sin. No more are the actions that proceed from those passions, till they know a law that forbids them."

All this sounds wonderfully like passages from Paul's Epistle to the Romans, wherein he declares, "They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not so much as one. Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known. For through the law cometh the knowledge of sin. But sin is not imputed when there is no law."

Now no man wishes to live in such a state as either Hobbes or Paul describes. Yet

that is precisely the state of things which indulgence of natural appetite and selfish desire, unrestrained and unregulated by law, tend to produce. The natural man, were he in a state of nature, would be excusable. Sin is not imputed where there is no law. Or as we have said, appetite is not morally evil until it conflicts with some recognized superior good. No man in a civilized community to-day, however, can be in a state of nature; can avoid the recognition of the superior good; can escape the social standard; can evade the law of God. Every man is reaping the benefits of that law of God, in the purity and perpetuity of the home into which he was born and in which he was reared. He is enjoying the fruits of it in the peace and order of society; in the trustworthiness of the tradesman with whom he deals and the workmen whom he employs; in the kindness and consideration and courtesy which are habitually shown him by his fellows.

Hence the meanness of vice, the ingrati-

tude of sin, the baseness of lawless indulgence of appetite. The immoral man is a hypocrite, a coward, an ingrate, a traitor to man, an enemy to God. For he is taking with one hand from his fellows the blessings of their integrity, and purity, and kindness ; and with the other hand he is giving back, in some sneaking, underhanded way, the curses of dishonesty, uncleanness, and cruelty. If he could go off by himself and be a brute among brutes, indulge his beastliness among the beasts, then his degradation would be his own affair ; society would let him alone ; and, as nothing better would be given to him or expected of him, conscience would let him off without a twinge. But to act like a brute, and still to move among men ; to wallow with the beasts, and still to claim a home made sweet and pure by woman ; to conduct his business and his politics like a savage, and still to walk the streets and patronize the institutions which Christian people have made secure and sound : this receiving good and rendering

evil in return ; this living like a parasite on a social system out of which one is sucking the life-blood, — this in plain terms is what the immoral man amounts to ; this is precisely what it means to be a sinner.

The validity of moral law, the firm foundation of social responsibility for the good of others on which it rests, and the meanness of disregarding it become the more apparent the more concrete we make its application. Let us therefore take three of the more important aspects of every-day life, wealth, pleasure, and politics, and see what the moral law has to say with reference to them. In other words, let us measure conduct at these points by the searching standard of its remoter consequences for the total human happiness and welfare that is affected by it.

VII

The Responsibility of Wealth

First, wealth. Do we realize how much of human life there is stored up in what we

eat and wear and spend and use? Food and raiment, fire and light, shelter and rest, are bought for us by the exposure of the lone shepherd on the mountain-side, the weary weaver at her loom, the weather-beaten sailor before the mast, the engineer driving his train against the storm, the miner in the bowels of the earth, the woodsman in the depths of the forest, the fisherman off the foggy banks, the ploughman in the monotonous furrow, the cook drudging in the kitchen, the washerwoman bending over the tub, and the countless host of artisans and teamsters and common laborers who form the broad, firm base on which our civilization rests.

Because of this high human cost of material goods, all waste is wickedness, all ostentation is disgrace, all luxury that is not redeemed by uses to be explained later is criminal. The food or raiment that we waste is simply so much human toil and sacrifice which by our wastefulness we render null and void. The wealth and state

we ostentatiously display simply show the world how much of the vitality of other men and women we burn up in order to keep our poor selves going. To boast of riches, to take pride in luxury, is as though an engine should boast of the quantity of coal it could consume, regardless of work accomplished ; as though a farm should be proud of the fertilizer spread upon it, regardless of the crop raised in return. What is the real nature of the idle rich ? Precisely what do they amount to in the world ? To eat the bread that other men have toiled to plant and reap and transport and cook and serve ; to wear the silk and woolen that other women have spun and woven and cut and sewed ; to lie in a couch that other hands have spread, and under a roof that other arms have reared ; not that alone, — for we all do as much, — but to consume these things upon themselves with no sense of gratitude and fellowship toward the toiling men and women who bring these gifts ; with no strenuous effort to give back to

them something as valuable and precious as that which they have given to us: that is the meanness and selfishness and sin and shame of wealth that is idle and irresponsible. Against riches as such no sane man has a word to say. Against rich men who are idle and irresponsible, against rich women who are ungrateful and unserviceable, the moral insight cries out in righteous indignation, and brands them as parasites, receiving all and giving nothing in return; gulping down the life-blood of their fellows, without so much as a "thank you" in return.

That brings us to the old question, Can a rich man enter the kingdom of heaven? Assuredly, yes. All things are possible with God, and to right-minded men. It is indeed harder for a rich man than for a poor man, for obvious reasons. Being a Christian, or entering the kingdom of God, simply means that, instead of setting up ourselves and our possessions as ends in themselves, we shall make ourselves, and all we have, organic, functional, instrumen-

tal, serviceable to the great and glorious purposes of God for the welfare and blessedness of men. The more we are and the more we have, the harder it is to bring ourselves and our possessions into this organic and functional subordination to the will that makes for human happiness and social virtue. But just because it is so hard, therefore it is all the more glorious. The rich Christian is God's finest masterpiece in the world to-day.

The man whose office is a pivot around which revolve in integrity and beneficence the wheels of industry and commerce, affording employment and subsistence to thousands of his fellows; the woman whose home is a centre of generous hospitality, whence ceaseless streams of refinement and charity flow forth to bless the world; the person whose leisure and culture and wealth and influence are devoted to the direction of forces, the solution of problems, the organization of movements which require large expenditure of time and money — these men

and women who are at the same time rich and Christian, these are the salt of our modern society ; by such comes the redemption of the world ; of such, no less than of the Christian poor, is the kingdom of heaven. No honest man grudges these Christian rich their wealth. It matters not whether their income is five hundred or fifty thousand a year. The question is whether the little or the much is made organic to the glory of God and the good of humanity. The greater the amount of wealth thus organized and utilized, the greater the glory and the larger the good.

VIII

The Test of Pleasure

Second, pleasure. Pleasure is Nature's premium on healthy exercise of function. The more of it the better. There is no asceticism about the gospel of Jesus Christ, though his followers have often tried to tack it on. We all like pleasure, and are not ashamed to own it. Not suppression,

but fruition, is the ideal of our nature. The modern world agrees with Beecher when he says, "My conception of religion is to let every faculty effulge, touched with celestial fire." The Son of man came eating and drinking and rejoicing, and shedding joy and gladness wherever he went. And the man who catches his spirit will find his own life more and more full of happiness. And I mean by that, real, live, human happiness ; not the pale, sickly counterfeit that lights up the countenances of emaciated hermits and psalm-singing pietists. Whatever ministers to the exaltation of body or of mind, whatever stirs the blood, quickens the pulses and thrills the nerves, is so far forth a good to be desired. There is not a bad appetite or passion in our nature, unless perversion makes it so. Our bodies are good, and every physiological function is good, and the pleasure that comes of it a thing to be rejoiced in as the seal of vigor and vitality. Our minds are good, and all the joys of mental exercise are glorious wit-

nesses to the divine image in which we are made. Our heart's loves are good, and the tender ties that bind us together in families and friendships and mutual affections are the best gifts of God to men.

There is, however, one condition of all noble pleasure. We may not buy it with the life-blood of our fellows; we may not purchase it at the cost of human degradation. The attempt to regulate pleasure and amusement by special rules is mischievous and futile. The attitude of many good people toward cards and billiards, the theatre and the dance, is a concession to the devil of things that are altogether too good for him to monopolize. All these and kindred things are good, provided we do not pay too high a price for them. When billiards or cards are used to undermine the foundations of honest industry in a fellow-man; when they are used to make one man's gain conditioned on another's loss; when they divert the wages of the breadwinner from the support of his family to the till of the gambler

or the saloon-keeper, then these things, innocent and beneficent in themselves, become heavy with the weight of human misery, black with the odium of human degradation.

The beauty of the human form, and the charm of graceful movement, when wedded to expressive speech or entrancing song, are sources of the noblest and keenest of our delights. Against opera or drama no lover of his fellows has a word to say.

When, however, for the spectacular embellishment of the performance, woman is asked to put off that modesty which is her robe and crown, when the accessories of the exhibition are such that we would be unwilling to have one dear to us take part in it, then we are buying our pleasure with the red blood of a human heart and the stained whiteness of a sister's soul, — a price no true man will let another pay to procure for him a passing pleasure.

The real reason why a true-hearted, noble man cannot walk in the ways of licentiousness is not the selfish fear of physical

contamination or social reprobation. It is because he cannot take pleasure in the banishment of a daughter from the household of her father; in the infamy of one who might have been a pure sister in a happy home; in the degradation of one who ought to be a wife, proud of the love of a good man and happy in the sweet joys of motherhood. On this point our social standards are still barbarous and our moral insight undeveloped. The man who has eyes to see these things as they are; the man who can realize the cost of shame and degradation to others which they involve; the man who can see this and still seek pleasure there, is a man whose moral affinities are with the bygone brutality of the Roman populace that found delight in seeing gladiators die; with the slave-drivers who forced human beings to labor with the lash. I care not how high such a man may stand in social circles. He is a man with a cold, hard, cruel, callous heart; a creature capable of finding a beastly satisfaction in drinking human blood.

Can pleasure, then, like riches, be redeemed, and made an acceptable offering to the Lord? Is there a heaven for the pleasure-seeker and the pleasure-giver, as well as for the rich? Most certainly. Normal pleasure is the counterpart of healthy function, and blesses the giver no less than the recipient. The practice of any worthy art is ennobling, and gives more pleasure to the artist than to the looker-on. The actor, the singer, the painter, the poet, is not degraded, but uplifted, by the joy he gives. When we sail the seas or explore the wilderness, we make the skipper or the guide the sharer of our joys. And so with all the pure domestic and social pleasures that enrich the life of man. The test is so simple and clear that a fool cannot miss it; though a knave may. Is the act that gives you pleasure, all things considered and in the long run, counting all the costs and consequences, at the same time a source of permanent pleasure and well-being to the other persons who are affected by it? The

pleasure that fulfills this test is an acceptable offering to the Lord. All other pleasure is an abomination in his eyes. Searching and severe as this test is, there is not a particle of asceticism about it. It simply bids us do to others as we would that they should do to us, or to those whom we love best.

IX

The Moral Law in Politics

Third, politics. Of all the freely flowing waters of our modern civilization, there is no portion which has been brought to us at such risk of life and cost of blood as our political liberties and civic institutions. From Marathon and Salamis, from the Netherlands under William the Silent, from the British sailors who fired the Spanish Armada, from Cromwell's Ironsides at Marston Moor, from the Plains of Abraham, from Bunker Hill and Bennington, from Quebec and Saratoga, from Trenton and Yorktown, from Shiloh and Antietam, from Gettysburg and the Wilderness, from all

the brave souls who have risked their lives for liberty and law, for justice and humanity, we receive to-day the blessings they bought us with their blood.

The moral law, applied to politics, forbids us to receive our liberties and institutions as a mere matter of course, with no sense of gratitude to God and the brave men who gave them to us. It means that we use the greatness of our country as a means to our petty, private ends. It means that we seek for ourselves, or help secure for others, offices and emoluments for which we or they are unfit. It means that by our indifference or preoccupation with our private affairs we permit others to do what we would be ashamed to do ourselves. It means that we find it, on the whole, cheaper and more economical to endure a worse government and pay a heavier tax rather than bestir ourselves to do our part toward securing efficient administration and honest government. It means that we acquiesce in corruption in elections and favoritism in

appointments, and legislation by private purchase and irresponsible influence.

Now we all tolerate a great deal of this wrong-doing ; because in times of peace and plenty the evil consequences of it are obscured. The taxes levied by public authority are a little heavier ; the assessments imposed by party bosses are a little higher ; the streets are a little filthier ; life and property are a little less secure ; the owners of franchises pay a little bigger dividends and the laborer pays a little more for his water and light and transportation ; disease is a little more contagious, and the death-rate a little higher. But these evils are distributed over such wide areas and such long periods, and fall on such vast multitudes of people, that the individual scarcely feels or notices his added share. Even a war department in time of peace and plenty may be administered on principles of personal patronage and private profit and political pull, and no great harm is manifest. It is, however, one of the

few advantages of war that it puts men and principles to the test, and with its keen-edged sword cuts out their unrighteousness and rottenness so cleanly that all men may see and understand. Then we see what privilege and pull and spoils and incompetence mean, not in vague, general terms, but in terms of starvation and inefficiency and disease and death. It is a wholesome thing that, now our brief war with Spain is over, we have not a particle of animosity or resentment against the poor Spaniards who stood up at their posts and fired their bullets bravely at our breasts ; but that the men whom we find it hardest to forgive are those who failed to furnish our own brave soldiers at the front, or even in their camps, the reasonable requirements of health and healing, of vigor and efficiency. The men the nation blames most bitterly to-day are those who, when the lives and hopes of thousands of men and families, as well as the nation's fortune and honor, were intrusted to them, had the audacity to hold

these tremendous responsibilities in their hands, and then, to use the mildest term the whole vocabulary of whitewash affords, "failed to grasp the situation" in which the lives of these men and the fortunes of the nation by their authority were placed.

If any great, lasting good shall come out of this late war, it will not be the speedy humiliation of Spain which every one foresaw; not the sudden acquisition of remote possessions which no one had anticipated: it will be the recognition of the truth that the man who puts himself, or helps to put others, into positions of public responsibility for which he or they are unfit, is guilty of the only form of treason a great republic has to fear.

What, then, does the moral law require of us in politics? It requires us to fit ourselves, and to hold ourselves in perpetual readiness, for the highest service to our country which we are capable of rendering; and not to allow unfit men to crowd out their betters from the responsibilities of

public service. Let each man, to the full extent of his ability and influence, do these two things, and he will do his part to solve the still unsolved problem of republics ; he will fulfill the requirements of the moral law in this important sphere.

To be in a complex social system involves being in the relations which constitute that system. No man wishes to be out of the system. Hence no man can logically escape its obligations. They are binding upon him. Law is simply the formal and explicit declaration of that obligation of the individual to fulfill the relations which constitute the social system in which he is, and desires to be. It tells man that it is not decent to partake of benefits toward which he is not willing to make his individual contribution ; that it is outrageous to take those benefits openly and publicly, and then in secret and sneaking ways, to destroy the very principles on which those public and social benefits depend.

To judge all indulgence of appetite and

passion, all business and political and social life, all cherished purposes and all unspoken thoughts not by the relative standards of the individual's physical or pecuniary or social interest, but by the standard of that universal good which is the will of God, has therefore as its first effect the condemnation of sin, and the revelation to the sinner of his sinfulness and shame.

X

The Pride of the Pharisee and the Conceit of the Perfectionist. The Inadequacy of Law

There are, however, people who fancy that they keep this law of God, and consider themselves "unco guid," because forsooth they have "not violated any known law." The Pharisees in the time of Jesus, the perfectionists of our time, are familiar examples of this delusion. Puritanism tended to the manufacture of this type, as one of its by-products. Wherever law is regarded as ultimate, and the human good at which law aims is lost sight of, this cold,

conceited caricature of righteousness is sure to set itself up and pose as the genuine reality. Of all the monstrosities that mis-directed and short-sighted spiritual effort has produced, this self-righteousness of a loveless legalism is the most repellant. People of this type commit, perhaps, few overt acts of flagrant indiscretion ; but they rise to no lofty heights of heroic righteousness. They manage to keep their precious souls just out of the hell of social reprobation they are afraid of ; but they never come in sight of the shining battlements of the heaven. They may not cheat you ; but you must not expect them to make a costly sacrifice on your behalf. They may not get drunk ; but their homes are not so happy that their children and neighbors find it preferable to the saloon. They may not commit adultery, or risk the scandal of a divorce ; but marriage is not to them a sacrament of self-devotion. They may not tell many lies ; but they seldom speak the truth with gentleness, or refrain from

peddling scandal out of thoughtfulness and kindly consideration. They may not break the Sabbath ; but no one who has to spend it with them likes to see the dreadful day come around. They may not swear themselves ; but they are so prim and punctilious in their propriety that they make the people who see them want to. They are just as good as trying not to be bad can make them. But there is no freshness or spontaneity in their cut-and-dried conformities.

For these and kindred reasons no strong, brave, generous, original spirit was ever content to remain long in this primary school condition. Socrates drank the hemlock rather than endure it. Jesus chose the cross in preference. Paul, who had large experience of it, cast it behind him as a childish thing ; and was willing to endure no end of stripes and imprisonments, perils and persecutions, that he might save Jew and Gentile from its intolerable bondage. Luther went to the very verge of moral heresy with his "*Pecca fortiter*" to escape

it. Browning takes the ground that the overt act is less disastrous to strength and worth of character than the cowardly respectability of a soul that sets its heart on a sin it lacks the energy to execute : —

“The sin I impute to each frustrate ghost
Is the unlit lamp and the ungirt loin,
Though the end in view were a vice, I say.”

George Meredith protests : —

“I am not one of those miserable males
Who sniff at vice, and daring not to snap,
Do therefore hope for Heaven.”

Kipling, most virile and unconventional of moderns, shows the same supreme contempt for those second-hand, imitative neutrals, neither saints nor sinners, whose character is a mere veneer, imposed upon them from without : —

“And Tomlinson took up his tale and told of his good
in life.

‘This I have read in a book,’ he said, and ‘that was
told to me,

And this I have thought that another man thought of a
Prince in Muscovy.’

The good souls flocked like homing doves and bade
 them clear the path,
And Peter twirled the jangling keys in weariness and
 wrath.
'Ye have read, ye have heard, ye have thought,' he said,
 'and the tale is yet to run :
By the worth of the body that once ye had, give answer
 what ha' ye done ?
Oh none may reach by hired speech of neighbor, priest,
 or kin,
Through borrowed deed to God's good meed that lies so
 fair within.
Get hence, get hence to the Lord of Wrong, for doom
 has yet to run,
And . . . the faith ye share with Berkeley Square up-
 hold you, Tomlinson.' "

But his sin turns out to be of the same
borrowed, imitative, school-boy character,
and the Devil scorns to admit him to Hell :

"And he said, 'Go husk this whimpering thief that
 comes in the guise of a man :
Winnow him out 'twixt star and star and sieve his
 proper worth.' "

Whereupon his servants report, —

" 'The soul that he got from God he has bartered clean
 away.

We have threshed a stook of print and book, and win-
nowed a chattering wind,
And many a soul wherefrom he stole, but his we cannot
find :
We have handled him, we have dandled him, we have
seared him to the bone,
And sure, if tooth and nail show truth, he has no soul
of his own.' "

The merely imitative man, the pupil trained exclusively under the law, the copyist of the social standard, who is that and nothing more, has no soul of his own, no original righteousness, no forceful character, no filial reproduction of the divine nature. At the worst he is an incorrigible slave ; at the best he is a conceited and unprofitable servant. He is the self-centred, uncharitable elder brother of the parable.

Man is born with a simple, natural, instinctive goodness, which, in contrast and competition with the higher forms of good which the increasing complexity of developing society forces upon his attention in the form of law, becomes bad. Even the keeping of the law for the sake of keeping it,

even if it were possible, would fail to make him good. For goodness is the identification of the individual with all the personal and social interests that are represented in his consciousness, and are affected by his action. It is the reproduction of the life of the organic whole in the mind and heart of the individual member. Goodness in this deep, organic, vital sense, law cannot produce. The best it can do is to restrain the more flagrant outbursts of evil.

Every son of Adam, or in modern terminology, every member of the human race, who shares its animal heredity, has within him elements of evil which, by the very constitution of his nature, inevitably ripen into selfishness and sin. For when his will first emerges it finds itself the servant, not of the universal social order for which it cares nothing, but of its own animal appetites and individual passions which are clamoring for satisfaction. Psychology, sociology, and experience alike attest the fact that in us all animal wants and egoistic desires get

the inside track and the first send-off in the long race for supremacy, which is the moral and spiritual history of man. God's first lesson then is that man is a sinner. Not that appetite is bad. In the animal, thanks to the simplicity of its consciousness and to the results of natural selection, appetite is good. In man it becomes bad when it clashes with a greater known good of self, or others, or of society. Law brings home that knowledge of a greater good, and the violation of the law is sin. All men sin; and all men are under condemnation. The man who fancies he has kept the whole law of God, and prides himself upon it, merely shows how incapable he is of appreciating the infinite breadth of service and depth of sympathy the real keeping of the divine law would involve. Man naturally wants to have his own way and gratify his own desires regardless of what it costs in misery to others, injury to society, insult to God. Law says to him, "Thou shalt not do the mean and selfish thing thy

animal nature prompts. If thou sinnest thou shalt suffer the remorse of conscience, the contempt of thy fellows, the condemnation of God."

Reluctantly, and through constraint, man compromises on a perfunctory and half-hearted obedience. To escape the penalty he obeys the law; to silence conscience he keeps the commandments; to maintain his respectability he conforms to the social standard. Conformity without character, prudence without principle, respectability without integrity, is all mere law can do for man. It is the negative aspect of righteousness; the primary school stage of Christian character. It is a powerful deterrent from the grosser forms of evil; but for the positive promotion of the freer and nobler forms of goodness we must look to a more gracious dispensation; we must be born again.

CHAPTER II

CONVERSION BY GRACE

“That is the doctrine, simple, ancient, true;
Such is life’s trial, as old earth smiles and knows.
If you loved only what were worth your love,
Love were clear gain, and wholly well for you:
Make the low nature better by your throes!
Give earth yourself, go up for gain above!”

ROBERT BROWNING : *James Lee’s Wife.*




CHAPTER II

CONVERSION BY GRACE

I

The Priority of Grace. Its Various Manifestations

AW tells us what we shall and shall not do to others. Grace tells us what others have done for us ; and in turn suggests how we should feel toward them. Law enforces conduct in the interest of others on the reluctant will of the individual. It can compel outward conformity ; it can shut up the guilty soul in a sense of condemnation ; it sometimes puffs up with pride the Pharisee or perfectionist who fancies he has kept it. It cannot change the heart, or renew the mind, or emancipate the will, or save the soul. Conversion is the work of grace.

Grace is prior to law. In figurative

language, "the Lamb was slain from the foundation of the world." Yet inasmuch as responsibility for our own action is the first thing impressed upon us we become aware of law long before we become aware of the influences of grace. Or, to state the same thing in terms of the definitions given above, we know what we must do and must not do, long before we reflect on what has been done for us and the response we ought to make. The child thinks of his father as an authority restraining and punishing his naughtiness, long before with appropriate gratitude he recognizes him as the provider of the necessities and comforts of his life. The scholar thinks of the school as the restricter of his liberty long before he comes to appreciate it as the liberator of his intelligence. Both in the individual and the race the thought of what we owe to others in return for what others have done for us, is a comparatively late and mature reflection; and when it comes marks the dawn of a new disposition in the individual, a new dispensation for the race.

When Socrates refused to break the laws of Athens, on the ground that he owed his existence and training and protection and liberty to them, he became the prophet of a new dispensation of grace to the Greeks, although he did not call the new principle he represented by that name. Whenever in nation or individual there dawns the sense that the natural and moral order of which we are members is good and beneficent, the source of countless blessings which we have individually done nothing to deserve; and in response we are touched with gratitude and reverence and loyalty, then we pass from the exclusive domain of law into the higher, freer, nobler realm of grace. The dawning of this recognition of the goodness without us is, at the same time, the beginning of an altogether new principle of righteousness within us. When I do or refrain from doing something, not because the law outside me says I must, but because gratitude and loyalty within me say I ought, then I have passed from bond-

age to liberty, from law to grace, from dead works to a living faith.

Grace, like law, is no abstraction, speaking to us in ghostly whispers from the clouds. It is concrete and personal. Just as law speaks through the customs and institutions of society, the stoutly asserted claims of our fellows, and the sharp sting of remorse and penalty which we feel when we violate an obligation or wrong a fellow-man : so grace speaks to us through the devoted toil of the father and the gentle patience of the mother in our days of helpless childhood. Grace speaks to us in all the beneficent protection which society, with its officers and institutions, affords to us, before we have thought of rendering any service to it in return. Grace speaks to us in the services and sacrifices of all good and great men who, in days gone by, have labored to build up the institutions and preserve the liberties and hand down the privileges which we enjoy. Grace speaks to us in the labor of all teachers who have revealed the truth

so that we could see it ; in the loyalty of all soldiers who have fought that a free and united country might be ours : in all martyrs and missionaries who have lived and died that the knowledge of the larger and better life of love might not be withheld from the remotest corners of the earth.

The supreme historical representative of grace, the one who brought it to the world and established it as the authentic revelation of the heart of God, is Jesus Christ. There are three degrees of the manifestation of grace, and in them all Jesus, both in precept and practice, stands preëminent. All service freely rendered to others without hope of reward is a manifestation of grace. He who feeds the hungry, gives a cup of cold water to the thirsty, visits the prisoner, heals the sick, teaches the ignorant, entertains the stranger, nurses the wounded, comforts the mourner, reproofs the erring, or does the least act of kindness to the little child, becomes thereby and to that extent an incarnation of the grace of

God. The fact that Jesus centred his own life in this principle, and taught the world to find in it the source and centre of its life, is his first claim to be accepted as the Messiah, and welcomed as an authentic revelation and incarnation of the essential life of God.

The next higher form of grace is kindness and forgiveness to those who have wronged us. For then grace bears a double burden ; the service freely given to another, and the evil that other one has done to us. Here again Jesus stands out supreme in history as the one who made practically effective in a considerable body of men the precept, "Love your enemies, and pray for them that persecute you," and in the hour of his own supreme agony was able to intercede in behalf of his executioners, "Father, forgive them, for they know not what they do."

II

Vicarious Sacrifice. The Sacrifice and the Forgiveness of Christ. How to bring Sinners to Repentance

The profoundest manifestation of grace, however, is not in gratuitous service to others, nor yet in forgiveness of wrong done directly to ourselves; but in that vicarious sacrifice which makes the sins of others our own personal sorrow, and wrong done to others our own personal grievance. For the one thing that keeps earth from being a heaven is sin. To root out sin from the hearts and cut off so far as possible its consequences in the lives of men, is the one great deliverance for which the groaning and travailing world has been waiting through all its centuries of agony and anguish, brutality and wrong.

In the last chapter, we saw the essence of sin to be the gratification of some appetite, passion, or interest of the individual, good and innocent in itself, at the expense

of some greater good to self, others, or society as a whole. We saw that this loss and injury to others is what makes sin the mean and shameful thing it is. Now this loss and injury which sin inevitably inflicts must fall on somebody. If it fell on nobody it would not be sin. The greater this injury inflicted on others, the greater becomes the sin. When the sin of greed robs the widow and the orphan; when the sin of lust tramples defenseless woman in the mire; when the sins of the rich and powerful grind down the laborer and make him bear on his overburdened shoulders, in addition to the weight of his own heavy necessities, the load of lazy people's luxuries; when the sin of the parasitic spoilsman fastens itself upon the state, and sucks the life-blood of a country, — then such sins ought to make every man who is guilty of them ashamed of his meanness and brutality, his injustice and ingratitude. Yet so hard is the heart of man that the mere spectacle of the direct and inevitable con-

sequences of sin on its weak and helpless victims has never been sufficient to restrain the cruelty and lust and corruption that are making such awful havoc in human hearts and homes and states.

It is not until some one who has the keen eye to see these evils as their poor down-trodden victims cannot see them; some one who has the heart to feel them as too often the dull hearts of the sufferers cannot feel; some one who has the courage to say to the prosperous and respectable sinners, "Inasmuch as you wrong one of the least of these poor victims, you wrong me, you wrong the Father, and grieve all men who have my spirit and the spirit of the Father in their hearts;" some one who has the power to show all the world how loathsome and hideous and odious these sins of theirs are in the eyes of God and of all right-minded men; not until some one with the most sensitive heart and most piercing moral insight, and most fearless courage, and most resolute readiness to be hated

and sacrificed, steps in and makes the cause of the poor victims his own, and takes upon himself the enmity of those who are wronging them;—not until then is sin likely to be seen and felt in its true enormity, not until then can its power over the hard hearts of men be conquered and cast out.

A person who sees with perfect clearness the meanness and cruelty of sin, and makes the world see it and draw back from it in horror and shame; a person who fights it with all his might, and does not shrink from the hardest blows that may fall upon himself in the battle against it, becomes thereby a messenger of God to men, a saviour of the world from sin, a reconciler of sinful man to the righteous Father. The world has seen many souls who have thus exposed, attacked, and temporarily routed the abuses and corruptions, the vices and sins, of their people and their age. Preëminent among such souls, supreme above them all for the clearness of his insight, the effectiveness

of his exposure, the bitterness of his fate, and the world-wide universality of the victory he won, stands Jesus of Nazareth.

Jesus found his people under an intolerable yoke of ecclesiastical oppression. The chief priests formed a pontifical clique, an ecclesiastical ring. They controlled the temple, bestowed the patronage, elaborated the ritual, took their commissions out of its costly observances, and ran things in their own way for their own profit and advantage. They were doing in the church precisely what the corrupt and unscrupulous political boss undertakes to do in the state to-day. Against the authority of these pontifical bosses, in opposition to the emoluments of this sacerdotal ring, Jesus took the side of the misguided, oppressed masses of the plain and humble people. He cleared the temple of its dove-sellers and money-changers, substituted simple prayer for expensive merchandise as the condition of acceptance with the temple's God, and even foretold a time when the worship of

the Father in spirit and in truth should supersede the temple service altogether. He taught plain, honest-hearted men and poor humble women that God was their Father and their Friend, and that he listened more willingly to their heartfelt stammerings of penitence than to the pompous rites of priests, or the boastful ceremonies of Pharisees. In the name of his Heavenly Father he freely bestowed forgiveness, recognition, blessing on repentant publicans and outcast sinners who would consent to sin no more.

Of course, in claiming that his human forgiveness and grace and love was at the same time the forgiveness and grace and love of the Father, he was entirely discrediting the tradition of a jealous and cruel tyrant ruling the world from beyond the clouds, who could be appeased by nothing short of the punctilious performance of these costly rites which the mercenary priests were manipulating to their own advantage.

Therefore the chief priests envied him, and as the Gospel tells us, "For envy they delivered him up." Christ was the willing victim of the greed and hate of a corrupt priesthood, in order that he might be the deliverer of the plain people from oppression and extortion, from superstition and slavish fear. Had there been no corruption or oppression, no greed or pride, no superstition or servility in the world, Christ's life would have been a glad and joyous one. He would have come to his own, to those who shared with him the blessings of the beatitudes ; and his own would have received him, and hailed him as the Lord and Master of the life they were striving to lead. Because he found avarice and pride and hypocrisy and lust and cruelty enthroned in the high places of the world, and dared to attack these abuses and corruptions in their stronghold in the temple at the nation's capital, therefore he brought upon himself all the wrath and malice and vindictiveness of exposed hypocrisy and thwarted

avarice and resisted tyranny. Because, like the true shepherd, he cared for the sheep, therefore he concentrated on himself the hatred of the hirelings and hypocrites who had been fleecing them.

While Jesus resisted sin to the uttermost, exposing all its loathsomeness and cruelty and hypocrisy, and bravely bearing the worst its hate and malice could inflict, yet he ever showed the kindest appreciation and readiest forgiveness to those who had been betrayed into it by appetite and passion; and who, when once they saw its meanness and cruelty, were willing to turn from it and repent. Deep insight into the nature of sin always makes one lenient toward those who have fallen into it unawares. We all sympathize with the little boy who, when asked by his mother, "How could you do such a naughty thing?" replied, "Easy, mamma, easy." For sin, as we have seen, is always the seeking of a good: the measure of its sinfulness consisting in the size of the larger good which the

little good immediately sought displaces. Under the influence of appetite and passion, that larger good, which makes the gaining of the little good by comparison a loss, and therefore bad, ordinarily is seen but dimly; often is not seen at all. Sexual sin, despite the fearful wretchedness and woe it visits on its victims, is nevertheless the misdirected activity of the profoundest, holiest, and most beneficent impulse of our nature. Hence, toward the sinner of this type, especially toward the woman whose too trusting nature had proved the occasion of her fall, Jesus could find no word of condemnation; though, in view of the fearful evils the sin itself entails, he sternly added, "Go and sin no more." With the publican, the type of the meanest of all our social parasites, the men who contrive, through public office and patronage and pull, to get a living which represents no equivalent service rendered in return, of whom the unscrupulous boss and spoilsman are the most conspicuous examples in our day,

Jesus was likewise on terms of friendly intimacy. Such men seldom realize that they are thieves and parasites, living at the expense of their more industrious and honest fellows. As a rule they are kind-hearted, good-natured fellows. Indeed, without these qualities they could not succeed at their polite variety of stealing. To be sure it is the business of all good citizens to make them realize what public nuisances and nefarious rascals they are. But as long as they do not realize it, while we must uncompromisingly condemn their actions, we must appreciate and welcome the many good qualities they have. By kindness and courtesy we shall win them to the better way sooner than by contumely and vituperation. The saloon-keeper is another example of a class of men with whom, were he with us to-day, Jesus would be on friendly terms; though he would unsparingly denounce the abuses connected with his business. The saloon-keeper, as a rule, is a good-natured, lazy fellow, who proposes to live, at slight

cost of either capital or labor, on the fruits of other people's toil; but who does this in the most gracious and affable manner imaginable, and incidentally contributes not a little to the good cheer and comfort of the patrons who earn his living for him. If the saloon-keeper strictly and conscientiously limited his sales to what is consistent with the health and efficiency of his patron, and the proper support of his family, then his business would rank with other respectable forms of business, and he would be regarded by sane people as a public benefactor. The sin comes in when the saloon-keeper, as from the peculiar nature of the goods he deals in he is almost sure to do, stimulates consumption beyond that point, and thus becomes the injurer of the man, and the robber of his family. Yet as a matter of fact, in spite of all the talk of temperance people, few liquor dealers actually look at their business in that light. They see their business, not under the black shadow which disinterested philanthropic

insight casts over it, but rather in the warm light which the merry good fellowship of their patrons reflects upon it ; and honestly deceive themselves into the belief that their business is legitimate, if not positively beneficent. These rather conspicuous and notorious examples from the publicans and sinners of our day may suffice to illustrate the central spiritual insight that all sin is committed under the guise of good ; and therefore that so long as the sinner is blinded by the light of that little good so that he cannot see the frightful shadow of the greater evils it involves, his sin is pardonable, and the sinner is to be forgiven and loved : even while we do our utmost to bring the sin itself out into the searching light of its remoter consequences, so that it shall stand condemned.

Law considers acts, and their consequences for others. Grace considers the reaction of the act upon the heart of the man who does it. Law takes note of intention. Grace considers motive. Now inten-

tion is often bad, while the motive is comparatively good. To take a simple instance, when a small boy on Fourth of July morning puts a lighted cannon cracker into his neighbor's letter-box and blows it up, his intention is to destroy the box and to inconvenience his neighbor to that extent. Yet his motive is not malice ; but simply the comparatively innocent desire to have some fun. With the mischief and naughtiness of young children we are all inclined to be lenient. We accept their proffered apology that they did not mean to bring about the precise unpleasant consequences of the pleasant deed they nevertheless fully intended to do. This same distinction between motive and intention comes in to temper with mercy all judicious school and college discipline ; though a pagan public often protests because a recompense of reward is not dealt out in full proportion to the largest intention and remotest consequences of the offense. Christ treated adults as children in spiritual discernment ;

and taught the world that the Father of us all draws the distinction between motive and intention in our acts ; and that as long as we do not deliberately cherish a bad motive in our heart, all the falls and lapses into which appetite and passion, habit and temptation may have led us, are fully and freely forgiven as often as we sincerely repent and seek to make amends.

This uncompromising antagonism to sin, exposing it in all the blackness of its selfishness and meanness, together with the most generous appreciation of all the good, and the freest forgiveness for all the repented evil, in the sinner himself, which Jesus introduced in its complete and final form to the world, is the only principle which can overcome sin in human hearts, and redeem the world from its blighting curse. Thus understood, it is obvious that "there is no other name given among men whereby we may be saved." For there is no other way whereby a person who, in seeking to gratify himself has wronged

others, can be brought to see how mean a thing he has done, and to be heartily ashamed of it ; and at the same time won over to a genuine admiration for the higher life, and an enthusiastic devotion to that larger good of others and of all which hitherto he has blindly disregarded and wantonly betrayed.

This change which grace works in the sinner's heart is repentance. Take the saloon-keeper, for example. Law may force him out of the business by its penalties : but it cannot make him abandon it of his own accord. What can ? Suppose that a good man, by simple kindness and natural friendliness, wins the admiration and affection of the saloon-keeper. Then, when he has won his confidence and devotion, let this good friend, in a quiet, confidential conversation, show him how noble and beautiful it is to help make one's fellows happier and better ; what a fearful thing it is to be the occasion of their misery and degradation. Let him frankly refer to individual cases, if

there be such, among the patrons of this particular saloon, where the breadwinner is incapacitated, the wife is heart-broken, the children are impoverished, and the home is made wretched through the influence of drink. The man will see that continued friendship with this valued friend, and continued prosecution of this business which he abominates, are incompatible. He must reject the friend, and turn his back on all the goodness the friend has brought into his life, — he must sin against the Holy Spirit, in other words ; or else he must get out of the business which in the light of this friend's character stands condemned. In such simple, direct, personal, friendly ways did Jesus deal with the sinners of his day : and not until Christian people rely more on grace and less on law ; more on friendliness and less on force, will they make much impression upon the sinners of our time. So formal, forensic, hortatory, and institutional has our Christianity become, that we have almost forgotten the straightforward,

direct, personal method of Jesus. We talk about grace in the abstract, and attribute mysterious potency to its miraculous working. But do we place our main reliance for changing the character of our fellows who have fallen into sensual and dishonest and cruel practices, and for relieving the world from the misery and woe these evil practices entail, on the simple power of a good, kind man over the heart of the wrongdoer whom the good man loves, and whose admiration and loyalty and confidence he wins and holds? Not less personal than this was the grace of Christ. Nothing less personal than this same spirit of lovingkindness in the hearts of Christian men and women will do the work of grace to-day in redeeming the world from sin, and saving sinners from the evil of their wicked ways.

III

Justification by Faith. Its Justice and Reasonableness

This response of the sinner to the gracious influence of the friend who at the same time loves him for what he is, and shows him how bad he is in order to help him to be better; this yielding to the friend's good influence, this acceptance of the friend's ideal for him, this determination to renounce all that is inconsistent with it is what the New Testament calls faith. Nothing could be less like it than mere intellectual assent to a series of abstract propositions. When Jesus walked in Palestine, it was the personal response to his gracious personality. To-day it is the personal response to the father or mother, pastor or teacher, friend or companion in whom the Spirit of Christ dwells. It may be awakened in the crowded meeting or through quiet conversation; it may be accompanied by true views of religious truth,

or by views in large measure false ; or by no conscious recognition of intellectual truth at all ; it may be aroused by direct appeal, or induced by the silent example of one who knows not that virtue has gone out of his unostentatious life. In countless inexplicable ways the gracious Spirit of Christ in all pure, kind, generous hearts in which he takes up his abode goes forth to conquer sin, and to convert the sinner from the error of his ways.

If a man could at once become all that he desires to be ; if the moment he accepted a good man's friendship he could become all that the new relation demands, then this simple act of faith would be final ; he would have to pass through no intermediate stage. This he cannot do. For he is soon brought up short against the experience so forcibly set forth by Paul, — the impossibility of making the outward life an adequate expression of what, in the light of this new personal relation, he sincerely desires to be. Then comes despair, dis-

couragement, self-distrust. For the spiritual transformation required is something far deeper than going out of one avocation into another, or giving up this or that obviously bad habit. It is the radical reconstruction of character on a new principle ; the acceptance of an altogether new personal standard of conduct and ideal of character ; and the bringing of words and deeds into conformity therewith. But the momentum of habit, the flowing tides of old associations, the prompting of ineradicable appetites and the clamor of long indulged imperious passions will continue to give vent in many a cross word and selfish act ; many an unhallowed thought and unholy motive ; many a bitter feeling and unprincipled ambition ; many a weak neglect of duty and timid shrinking from responsibility, utterly inconsistent with the new life the gracious personal influence has inspired.

It is to persons in the midst of this bitter experience that the doctrine of "justification by faith" comes as a glad message of

deliverance. To all such it says, "There is therefore now no condemnation to them that are in Christ Jesus."

How righteous and reasonable such "justification by faith" really is, a single glance will show. Here is a man who on the one hand is full of mean and mercenary aims, base and sensual passions, envious and hateful feelings; who is constantly getting angry and saying unkind words and doing cruel things; and who, in spite of all he can do, is unable to root out the bad appetites, choke down the envious feelings, rise above the base ambitions, keep under control his wrath. Yet on the other hand this man has felt the attraction of the life of perfect purity, and constant kindness, and disinterested service, and universal love, as, coming from God through Jesus Christ, it has been reproduced and reflected upon him by some Christian soul. In his inmost heart he desires to be the Christlike character which in another he admires and reverences and loves. Is there one of us

who would have the heart to cast off or condemn a man of whom we knew the above description to be true? Why, every one of us would welcome and honor such a man, in spite of all the witness of his evil deeds against him. The difficulty is that we can never know the heart of another; can never see his hidden faith. But if we could see, if we could be assured that his affections were centred on the Christ the Christian friend had revealed to him, we should justify and acquit him of all his past misdeeds.

Now God knows; God sees; and God is not less quick to forgive, nor less merciful and gracious than we are. Every man, no matter how bad his previous record, nor how prone to err his present tendencies, who really accepts in gratitude and admiration and devotion the Christlike character as it comes home to him in the person of some soul who worthily represents him, hath therein the assurance of the Father's favor, and the forgiveness of his sins.

To doubt it is to make God less merciful

than man ; it is to deny God altogether. The doctrine of justification by faith is merely the theological way of stating the truth which all deep literature affirms, and all sound ethics establishes, that, as Brown-
ing says,

“ Not on the vulgar mass
Called ‘work,’ must sentence pass,
Things done, that took the eye and had the price;
O’er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice :

“ But all, the world’s coarse thumb
And finger failed to plumb,
So passed in making up the main account ;
All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled the man’s
amount :

“ Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped ;
All I could never be,
All, men ignored in me,
This I was worth to God, whose wheel the pitcher
shaped.”

Justification is the condition in which man stands before God, and would stand in the eyes of all right-minded men, were they able to see him as he is, when he has gratefully and earnestly accepted in his heart the offer of Christian love and the ideal of Christian life, even though he has not been able to make his lips and hands adequately express the gratitude he feels and the purpose that he holds.

IV

Conversion. Time and Manner. The Pastor's Class

This transition from selfish indulgence of natural appetite to grateful acceptance of the Christlike character and motive as the principle of choice, is conversion. Recent studies of this process, undertaken at Clark University, show that this change, so far from being an unnatural and miraculous experience, is a normal transition from a life centred in the little physical environment into which the individual is born to

a life that is responsive to the larger environment of social obligations. This change occurs most frequently in girls at the age of from twelve to thirteen ; and with the next degree of frequency at sixteen. In boys it occurs with most frequency at fifteen ; and again with the next degree of frequency between eighteen and nineteen. The change tends to correspond physically with the period of greatest bodily growth ; physiologically with the advent of puberty ; psychologically with the ramification of nervous tissue and the ability to grasp general ideas ; socially with the emancipation from dependence upon parental authority and the entrance into wider personal relations.

A study of the motives leading to conversion shows that in early conversions self-regarding considerations and conviction of sin play the most important part, but steadily diminish in importance as the age increases. The moral ideal, on the other hand, is a small factor in the conversion of children at the age of from ten to thirteen,

but rises rapidly in frequency and importance between the ages of thirteen and nineteen. The persons who are converted under these self-regarding motives, if that may properly be called conversion, are specially liable to "back-sliding." Dr. Starbuck declares, as the result of his investigation, that "the relapses are generally among the younger persons."

These and similar results of the psychological investigator, dealing as he does with only a limited range of specially selected experience, are doubtless less reliable than the mathematical exactness of his tables and the plotting of his lines and curves would indicate. Nevertheless they call attention to the normal character of the change; and indicate in a general way the time at which it may be expected and encouraged. They show the fatal error of pressing upon children of tender years the fears of the future, the terrors of conscience, and the conviction of sin. They show the equally fatal error of allowing the precious years of ripeness

for this great spiritual change to pass unimproved. They indicate as the proper attitude of the church something midway between the high emotional pressure of the revival meeting and the form of confirmation administered as a matter of course. It is an excellent plan for the pastor to keep a list of all the children and young people of the congregation; and each Lenten season personally to invite each one who has reached a certain point in the graded Sunday school to join a pastor's class for the study of the fundamental principles of the Christian life. This class is preparatory to entrance into the communion and fellowship of the church: yet only those who feel attracted to the Christian life as thus presented, and express a personal desire to live the Christian life, are candidates for graduation from the class and promotion into the full fellowship of the Christian church. This plan utilizes the principle of concentration and expectancy and gentle pressure, which were features of the old

revival method; yet avoids the indiscriminate urgency and emotional excitement which too often did more harm than the other features of the movement were able to do good.

V

Regeneration a Gradual Process. Its Universality and Necessity

Viewed from the point of its origin this change from the natural to the spiritual life is called regeneration. The fact that the new birth originates, not in the man himself, but in the Spirit appealing to him from without through the personal example and influence of Christian friends, and begetting within him a life better than his own, like most of the good old-fashioned doctrines which the world had first misunderstood, then doubted, and finally denied, is receiving striking confirmation from contemporary analysis and research. Tarde, Baldwin, and Royce are enunciating, in a little different terminology but in as sweeping and uncompromising form as the author of the Fourth

Gospel himself, the doctrine that man is an imitation, a reproduction of the social environment to which he responds. If a man becomes good it is because he sees goodness in some person, or in some institution like family, or state, or church, which is composed of persons, and tries to reproduce it in himself. According to these writers all the acts of childhood are either imitations of their superiors or else the practicing, upon their inferiors, of what they have learned from their superiors. The doctrine of regeneration is simply the application to religion of the psychological axiom that nothing can be in a man which has not first been suggested to him from without.

Let any one ask himself whether he ever attained a height of character or a quality of spirit the suggestion and inspiration to which did not come to him from without, through the example of parent, the counsel of teacher, the stimulus of friend, or the portrayal of art; and he will have brought home to him his absolute dependence for

spiritual elevation and transformation upon that Spirit of whom our parents and teachers and friends, in so far as they are holy and pure and true, all poetry in so far as it is noble, all pictures in so far as they are beautiful, all history in so far as it is true to what is best in humanity, are the living witnesses and embodiments.

Denial of the necessity of regeneration is virtual denial of the presence of the Spirit of God in the life of humanity. What, in speaking of the attributes of God, we call grace, is in fact God himself; and God, as he is manifested in human lives and human institutions and human history, is what we mean by the Spirit of God. Hence, as the Spirit is the more personal expression of that side of the Divine Nature, which, when we speak more abstractly, we call the attribute of grace; so regeneration is a more intimate and personal expression for that response on the part of man, which, when viewed more formally and forensically, we describe as justification by faith.

Thus repentance and conversion, regeneration and justification, are all slightly different aspects of the response man makes when he comes to recognize that God, as Christ revealed him and as Christian hearts continue to reveal him, is a gracious and friendly Spirit seeking man's own good, and forgiving his iniquities whenever he repents.

One cannot apprehend the nature of this spiritual change without perceiving that it must be very gradual and to a great degree subconscious. Even the apparent exceptions prove this rule. For Paul and Augustine had been familiar with the example and teaching of Christians long before they yielded; and the intensity with which they kicked against the pricks shows that the pricking process had long been deeply at work within their consciences.

No person can step at once from a life of natural appetite, restrained only by law and fear of penalty, to a life of grateful recognition and responsiveness to the good-

ness and grace of God incarnate in Christ, and reproduced in the spirit of Christlike human souls. The momentum of association and habit is too strong; the hold on the new principles too vague and weak. If the change is to be permanent and fruitful, there must be systematic provision for the renewing of the appeals of grace at stated times and places; for the reinforcing of the influences of the spirit through habitual exercises and associations. There are three such spiritual agencies.

VI

The Scriptures the Interpreter of Christ

First; we have the life and letters of the Master and those who shared his spirit. It often happens that through a good biography and ample correspondence we may understand a man and a movement better than many of his intimate associates were able to. Many of us know Washington far better than the laborers who were employed on his estate: many of us can form a far

truer picture of the real Lincoln than the customers who bought goods of him over the counter, or the men who employed him to split rails, or even the lawyers who met him on the circuit, and the legislators who sat with him in Congress. Even more is this the case with Jesus. We can understand him far better than could Nicodemus or Philip. We should be incapable of presumption and errors into which Peter and the sons of Zebedee were perpetually falling. There is no magic in the Bible ; and theories of interpretation have been put upon it which are calculated to deprive it of the virtue that it has. But when rationally and spiritually used, it has power to do the very thing we need. It enables us to reproduce to our own thought and feeling the personal Christ, and the spirit he infused into his followers. An intelligent and thoughtful student of the New Testament ought to be able in any circumstance of life to know with substantial accuracy what Jesus would say and do were he

placed in that situation. I do not, of course, refer to scientific and critical and historical questions, concerning which presumably Jesus knew as little as we to-day know of the problems which will occupy the world in the year of our Lord 4000; but to problems of life and duty, and the spirit in which we should meet the needs and claims, the loves and hates of our fellow-men. So many-sided was his teaching and his life, that out of the record we can reconstruct his personality more clearly and comprehensively than that of any other great character in history. We know that he was rooted and grounded in love to God and love to man; and we know how he interpreted and applied the principle of love toward pretentious hypocrites on the one hand and condemned outcasts on the other; and how he dealt with typical cases all the way between these two extremes. Out of the Old Testament, on which he was nurtured, and the New Testament, which he created and inspired, we can gather the ele-

ments which made up his personality ; and study by ourselves the lessons which he came to teach the world ; and continue the work his spirit began in us when first we turned from our selfishness and sin, and welcomed his forgiving grace as the principle of a new and better life.

VII

*Prayer not Reflex Action but Vital Communion.
Its Answer Inevitable*

A second indispensable aid to faith is prayer. Prayer gathers into personal unity the scattered fragments of God's will revealed in Scripture, and in the lives of good men who share the Christian spirit. To this personal God, interpreted through Christ and the spirit, the prayerful man devoutly says "Not my will, but thine be done." Prayer is petition ; but it is petition tempered by glad surrender to a will higher and better than one's own. It is the presentation of the human will for inspection and orders to the divine Commander. It

is the systematic continuance of the work which conversion begins. It is the process by which we keep the car of life in constant connection with the spiritual trolley; the essential condition of keeping up the momentum which the Spirit in regeneration imparts.

The answer to prayer is as certain and inevitable as any other case of cause and effect. The will of God, the grace of Christ, the influence of the Spirit cannot be brought into contact with the submissive and receptive heart of man without producing therein their appropriate effects in changed desires, strengthened resolutions, truer words and better deeds. And the man cannot be changed in his thoughts and purposes, his words and deeds, without effecting corresponding changes in the world without. Nor is this change in the first instance mere reflex action, as it is sometimes erroneously called. A mere desire thrown out into the air, or acknowledged to one's self, would produce an effect

on the soul of the man who avowed the desire. And such a reaction of his own act upon himself might, though even then rather inappropriately, be called "reflex action." But that is not prayer. Prayer is the communion of two wills, both of which are more or less explicitly realized and present in consciousness. Hence the subsequent state of the soul that prays is not merely the reaction of one will upon itself as the result of its own exertions; but the resultant of the union and communion of the two wills; the amplification of the divine will through recognition of a new human factor in the total situation; the transformation of the human will consequent upon its having been brought humbly and reverently into the presence of the divine Will. Such prayer when offered by a Christian is in the name of Christ. That is, the content of his representation of the will of God is made up chiefly of elements which he has come to know through appropriation of the mind of Christ. For the

ethical and spiritual purpose of God is known to us chiefly through the life of righteousness of which Christ is the historic incarnation, and Christian people are the living witnesses and reproductions. As Jesus said, "The Father and I are one." "No man cometh to the Father but by me." No psychology of prayer that omits the representation of the spirit and will of God from the mind of the petitioner has grasped the reality of prayer at all. The fact that a good deal of indolent desire and indefinite longing and vain repetition is labeled prayer, should not blind us to the fact that true prayer is the most intense and vital exercise of which man is capable; and that in that exercise a representation of what God is and wills, as his nature and will have been made known to us in Christ and the Christian spirit, is quite as essential a feature as our own desires and needs.

This systematic habit of bringing the high ideal, the personal presence, the holy will of God into close contact with the

heart, and compelling sway over the will by surrendering the will, uplifting the heart, opening the mind to God, at regular and stated intervals, in private and in public, at every solicitation of temptation, in every moment of uncertainty, is the most potent weapon of faith. It has indeed often been sheathed in unintelligible ritual, dulled by unworthy use, and imitated in baser metal. But wherever it is the plain and direct communion of the mind and heart of man with the spirit and will of God, there its supreme potency is forever proved anew ; there its inevitable effects are perpetually manifest.

VIII

*The Need of Christian Fellowship. The
Dawning Sense of Freedom*

The third great aid of faith is fellowship. The soldier who should shoulder his individual musket and march across the fields to meet the foe alone, would find his patriotic ardor fast oozing out ; and even if he should actually attack the enemy, his indi-

vidual efforts would be of no avail. So Christian faith needs fellowship; both for its own support in the individual, and for efficiency in the conflict with organized and aggressive wrong. One finds so many of the old evil habits cropping out that he doubts whether he has been really born again. Then the external sacrament of baptism is a welcome assurance against the conflicting witness of the rebellious elements within. The reproduction of the Christlike example and spirit within him is so slow and partial that he doubts whether he belongs to Christ after all. Then the sacrament of the Lord's Supper brings direct from the instituting will of the Master the assurance that to all who in earnestness and sincerity will do a simple act expressive of the desire to receive him, to them, and so often as they do it, Christ gives himself anew, with pardon for their sins and fresh strength for the renewal of the struggle.

So when the individual life seems to be

profitless and unfruitful, it is a confirmation of faith to join with the great congregation in worship and praise to God, beneficence and service to man ; and to feel that through our presence and support, our gifts and prayers, we have our part in the great work of Christ and his kingdom, at home and in foreign lands. To join with others who are engaged in the same great conflict ; to compare experience with them, and unite with them in aspiration and endeavor, helps to keep warm and lively the faith within us which otherwise would soon grow cold and dead, like the coal taken from the grate and dropped on the chill hearth alone.

In these experiences of the grace of God and through these spiritual aids man advances to a new stage of freedom. Under law man was constrained ; accepting conformity to its requirements as only a lesser evil than suffering its penalties. Of two possible alternatives he chose the one he least disliked. He was not strong enough or wise enough always to choose even that.

Hence under the form of free choice, his action was substantially forced upon him, either by his appetites within, or social standards and authorities without.

Under grace, on the contrary, man chooses what appeals to him as good, and the highest good. Indeed it is too good; so high that he cannot at once attain unto it. Under law he tries to do what in his inmost heart he does n't really want to do. Hence, whether he succeeds or fails, he has only the form of freedom. Under grace, in glad response to the manifest goodness and kindness of God, man is trying to do what in his softened and repentant heart he feels and knows to be the supreme good. Hence, even though he fails, as to some extent he must fail, he is at least striving to express his inmost self; and therein has the dawning sense of what it is to be really free.

Yet even the freedom that comes of grace through faith is incomplete. For though the spirit, when once touched to

grateful responsiveness through grace, is willing, the flesh continues to be weak. Under law man said, "I want to gratify my appetites and passions regardless of the harm to others, and law won't let me." Under grace he says, "I want to respond worthily to the appeal of grace, but my appetites and habits won't let me." In Paul's language, "To will is present with me, but to do that which is good is not. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. O wretched man that I am! Who shall deliver me out of the body of this death?"

For that complete deliverance from the power, as well as from the love of sin, we must look to a principle deeper even than grace, and a bond stronger even than faith. Conversion from sin, regeneration through the Spirit, justification by faith, responsive-

ness to grace, are different aspects of the process which marks the turning-point in the great race which starts with law : but the turning-point is not the goal. Whoever rests content in the mere repetition and revival of these elementary spiritual experiences, as some of our Methodist, Salvation Army, Christian Association and Christian Endeavor brethren are prone to do, will remain to the end a mere babe in Christ : if indeed he does not grow weary of the monotony of being born over and over again and give up the new life altogether.

CHAPTER III

CHARACTER THROUGH SERVICE

An' I spoke to God of our Contract, an' He says to my
prayer :

"I never put on My ministers no more than they can
bear.

So back you go to the cattle-boats an' preach My Gos-
pel there.

"They must quit drinkin' an' swearin', they must n't
knife on a blow,

They must quit gamblin' their wages, and you must
preach it so ;

For now those boats are more like Hell than anything
else I know."

I did n't want to do it, for I knew what I should get,
An' I wanted to preach Religion, handsome an' out of
the wet,

But the Word of the Lord were lain on me, an' I done
what I was set.

An' I sign for four pound ten a month and save the
money clear,

An' I am in charge of the lower deck, an' I never lose a
steer ;

An' I believe in Almighty God an' preach His Gospel
here.

KIPLING : *Mulholland's Contract*



CHAPTER III

CHARACTER THROUGH SERVICE

I

*Character the completion, Service the expression
of the work begun by Law and Grace*



AW controls the outward act. Grace draws out the inmost feelings. Yet neither obedience to law nor faith in grace can make character complete. To make the inner and the outer man at one, according to the prayer of Socrates, to make our work the expression of our faith, is what the Bible means by love; what theologians mean by sanctification; what philosophers mean by freedom; what the plain man means by character. The associations of the word love have become too sentimental; those of freedom too metaphysical; those of sanctification too technical to express the third and highest

stage of man's spiritual education. A holy heart and a forceful hand must go together to make the ideal Christian man. The legalist is hard. The pietist is weak. The man of highest Christian character is he in whom the grace of God inspires the love of man; and love of man makes the keeping of the law spontaneous and free. When Henry George called on Cardinal Manning, the conversation taking a religious turn, the Cardinal remarked, "I love men because Jesus loved them;" to which Mr. George replied, "And I love Jesus because he loved men." It matters little which order one follows. It is absolutely essential that in some way heart and hand, the ideal and the actual, love to God and service to man shall be united. Not until our brothers are the better and happier for our presence in the world, have we fulfilled the law, or given expression to our faith, or reached the goal of Christian character.

At this point the question at once arises, "If this is what it all comes to; if Christian

character is the one thing essential ; and if practical service is the way in which Christian character must find expression, what is the use of all this preliminary discipline of law ? What is the use of this elaborate experience of grace ? ”

One might as well ask, “ Since it is the water of the river that turns the machinery of the mill, what is the use of a dam and a canal ? ” The undisciplined and uncontrolled appetites and passions of our nature no more tend of themselves to serve the interests of others, than the water flowing down the natural bed of the river tends to turn the machinery in the mill upon its banks. Law is the dam thrown across the stream of these natural desires, to prevent their going to waste in simple natural indulgence. Faith is the canal which confines the accumulated force of desire and concentrates it upon an object other than self. Not until desire has been first resisted and then concentrated and directed aright, is it prepared to love and serve others most pro-

foundly and effectively. More than that, the example and inspiration of Christ give us a conception of the possible length and breadth and height and depth of service to our fellows which infinitely transcends any ideal the individual is likely to set up for himself. And finally, it is not until we have felt within our own souls the experience of the love of another for us, in advance of our deserving it, and even in spite of our many ill-deserts, that we are able ourselves to overlook the failings and forgive the offenses of our fellows. Love is something which we cannot work up within ourselves at will. It must be first begotten in us by the love of others to ourselves, in the form of grace, before we can give it forth to others in the same generous and self-forgetful form. We can work out only what has been wrought into us. That is why experience of law and grace precede and prepare the way for the life of loving service wherein they are fulfilled. That is what St. John means by saying that "Love is of God; and every one

that loveth is begotten of God, and knoweth God."

Love is like an atmosphere. A man must be all in it, or all out of it. He cannot live half hate toward man, half love toward God. He cannot expect to receive forgiveness and grace from God except in so far as he manifests the same grace and forgiveness toward his fellows.

Thus the man who comes to the love of his fellow-men through love of the Father finds, not that the love of the one is an inference or conclusion from the love of the other ; but that the true love of God is the love of what he loves, or his fellow-men ; and at the same time that the true love of his fellow-men is so far forth a love of the God whose love includes them. Hence his love for his fellow-men does not depend on the accidents of individuality and time and circumstance, as does the love of the natural man who has never learned to see his fellow-men in the light of their common relation to his Father and their Father, his

God and their God. His love acquires a constancy and impartiality, a power to bear all things, believe all things, hope all things, and endure all things in their behalf; because it is steadied and reinforced by the universal love of the Father, in which all human love inheres. He is not provoked by men's resentment; nor does he fail to love them still, in spite of their lack of appreciation. The love that is born of God, the love that cares for others as they are, and makes their ends its own, is as superior to that counterfeit love which is born of nature, and makes others means to one's own sensuous, mercenary, or ambitious ends, as heaven is higher than the earth. In Emerson's phrase, the one is celestial, the other demoniacal.

“Love's hearts are faithful, but not fond,
Bound for the just, but not beyond;
Not glad, as the low-loving herd,
Of self in others still preferred,
But they have heartily designed
The benefit of broad mankind.
And they serve men austere-ly,
After their own genius, clearly,

Without a false humility;
For this is Love's nobility, —
Not to scatter bread and gold,
Goods and raiment bought and sold;
But to hold fast his simple sense,
And speak the speech of innocence,
And with hand and body and blood,
To make his bosom-counsel good.
He that feeds men serveth few;
He serves all who dares be true."

As Jesus tells us repeatedly, the highest spiritual life is the unconscious service that scarce knows itself as service at all; the self-forgetful love that is so immersed in the stream of life that it scarcely appears above the surface as a distinct thing at all. It is of the utmost importance that we recognize the superiority of this unconscious, unpretentious service in our day. Under the dominance of the law, a legal Christianity sets up the ascetic type of piety as supreme. Then your model Christian is the person who does n't dance, does n't play cards, does n't go to the theatre; in extreme cases, does n't even

hold property or marry. Our modern Protestant world is happily outgrowing all that. Under the dominance of faith, the model Christian becomes the person who attends the prayer-meeting and the sewing-circle, contributes to foreign missions and numerous charities, teaches in the Sunday school, lives in a settlement, and, in general, goes about doing good in conscious and conspicuous imitation of the example of the Master. This is much better ; but it is not by any means the best. To permit this type to regard itself as best, or to become tacitly accepted as the typical saintly attitude, is to stunt our spiritual development, and linger forever in the second of the three great stages of the spiritual life. All this is good, and in its place essential : but its place is a subordinate one ; the second, not the third ; the outer court of the temple, not the inmost shrine. In comparison with the mere indulgence of the sensualist, or the barren restrictions of the ascetic, it is great ; but

it is not the "greater things" which Jesus expected of his followers; not "the greatest thing in the world." It is one of the besetting sins of clergymen to place the greatest value on these things; because they are the most conspicuous; because they come closest to their special sphere of work. It is judging laymen by clerical standards. It is placing the son who says "I go, Sir," and went not, above the one who made a less satisfactory reply in the immediate presence of his father, but went out into the vineyard actually to do his will. It is a danger from which religious societies and associations made up exclusively of young people are never free. Whether the ultimate effect of these societies is bad or good depends on whether they regard the emotional expression of their faith in public gatherings as the main end of their endeavor; or as a means toward a life of more fruitful service in which the element of subjective emotional experience shall gradually merge itself in less conscious but

more practical forms of concrete social service.

II

Christian Character consists in doing one's Specific Work well for the Glory of God and the Good of Man

What then is this third and highest form of Christian character? It is the doing of one's specific work well for the glory of God and the good of one's fellow-men. On the outside it looks very much like a reversion to the first stage of merely keeping the law. But it is positive where that is negative; and it is enriched, as that is not, by the enlargement of heart and motive which has come through personal experience of the love of God and of good men toward us prompting and inspiring us to love God and our fellows in return. On the inside it appears as identical in form with faith; but it differs from that in having the form of devotion filled out with concrete and practical contents instead of resting in abstract and ideal form.

Character is at once more inward than conformity to enacted law, more outward than aspiration toward a cherished ideal. It is the taking up of the outward law and filling it with the fervor and enthusiasm of a spontaneous inner life. It is the carrying out of the inner life into those forms of practical expression which the law enjoins. Yet it is more than this. For law is abstract and general. It does not fit particular cases, nor point out his precise duty to the particular individual. Christian character, however, has the insight to discover and the tact to promote the good of others and of all in the most intimate of personal relations and in the most delicate of practical situations. Hence any account of the structure and working of Christian character must of necessity be very inadequate and incomplete. Character must be incarnate in a person and wrought into a life, as it has been once for all in Christ, and is continually repeated in the lives of all his true followers. Only the dead anatomy

and dissected organs of this Christian character and life can be written out in a book. Still, even anatomy and physiology are useful in their way ; and there is one great underlying principle of the Christian character and life which requires especial emphasis.

Each person has first of all some specific place to fill ; some specific function to perform. No one else can fill that place if he deserts it ; no one else can do his work for him if he shirks it, or does it ill. To fill this specific place well should be the chief concern of every Christian. No promiscuous activity in other lines, whether ecclesiastical, social, literary, philanthropic, scientific, or artistic, can atone for neglect of the specific thing God has committed to our care, and for which our fellow-men have a right to depend upon us.

To the wife and mother, this specific sphere is obviously home ; and the domestic rather than the social and public aspects of the home. If husband and father are not

made healthful and happy there, no conspicuous performances at club or reception can atone for this fundamental unfaithfulness. If the boys and girls are not reared from day to day and year to year in close and loving contact with a wisdom and gentleness and tenderness which tends to make virtue instinctive and vice repellent, then no activities in church and Sunday school, no official position on Boards and Committees can wash away the stain of a fundamental responsibility wantonly betrayed.

The husband and father, in turn, has the honest support of the family as his prime concern. Idleness in others is a fault ; in him it is a crime. Speculative investments by others are foolish ; when indulged in by him they are wicked. Life insurance for others is a luxury ; for him it is a duty. Economy, for others a counsel of perfection, is for him an unescapable decree. No free-handed treating at the bar or elaborate hospitalities of the club, no lavish expendi-

ture either in charities or sports can render spiritually respectable the husband and father who does not make the proper provision for his family's support his prime concern. Home is not the whole of life, and persons may be faithful and loyal here and at the same time very false and treacherous elsewhere. The part does not include the whole; but the whole does include the parts, and especially demands integrity in the most fundamental parts. No person's love to God or man is worth the breath in which it is professed unless it includes first and foremost a comfortable and happy home for all members of his family.

To rear a large and vigorous family in health and happiness, though not the whole duty of man and woman, is yet the foremost duty; and nothing short of the most imperative claims of public service on the one hand, or positive physical or economic disability on the other, can excuse failure at this point. The sacredness of sex as the fountain of the humanity of the future, and

responsibility for the physical, mental, and moral character of posterity, is the gospel which more than all others needs to be vigorously preached to Protestant American families. As compared with bringing human souls into the world and training them for useful service and enjoyable life, all the pressing claims of business, all the fastidious aims of art, all the restless quest for culture, all the persistent urgency of society, all the gilded glamour of the clubs for men, and all the ponderous programmes of the clubs for women, shrivel into insignificance.

Work as a means to livelihood of self and family, however, though the prime requisite of the spiritual life, is only its beginning. This income-producing aspect of it is only the subjective side of work. All work, according as it is done well or ill, is a benefit or injury to all whom it affects. The carpenter, the mason, the plumber, the painter, the machinist, in so far as the work he does is honest and thor-

ough and durable, is a public benefactor; in so far as his work is slipshod and superficial and slovenly, he is a thief and robber. In the one case he is a genuine and vital member of that good order of society which is the will of God. In the other case he is a parasite drawing his living from that social order by eating the heart out of it.

The farmer and the manufacturer are in God's kingdom or out of it chiefly according as the goods they produce are sound and genuine, or defective and adulterated. The merchant's standing with God depends chiefly on whether he has a just and considerate regard for the rights of his creditors and the reasonable claims of his patrons; or whether he is simply bent on getting as much out of them as possible, and giving as little as possible in return. The director and manager of large financial interests is a sharer in God's spiritual life or not, according as his dealings represent real values and utilities and services,

or as they represent privileges corruptly procured through bribes ; competitors killed off through unjust discrimination ; capital which is either fictitious or secured under false pretenses ; schemes which temporarily benefit their promoters at the ultimate expense of the public.

Whether a professional man is a Christian or not depends mainly on whether he brings to client, patient, or parishioner the latest and best resources his profession affords, or puts them off with what was good enough for his fathers ; letting men lose their lives, their property, or their rational religious faith because he is too indolent to keep abreast of the times. The teacher and writer is saint or sinner primarily according as the presentation of truth in attractive and winsome form to pupil or reader is the object of unwearying training and research, correction and self-criticism ; or as he is content to palm off traditional views in conventional form with little concern as to truth of substance, or

grace of style and manner. The person of wealth and leisure is ripening for heaven or hell just in proportion as that leisure and wealth are accepted as an opportunity to engage in vital and urgent forms of social and public service which cannot be effectively and gracefully performed by those whose main energies must be engrossed in the support of themselves and their families; or the same leisure and wealth are made the excuse for indolent indulgence in luxury, insolent contempt for labor, arrogant indifference to human wrong and suffering, and effeminate irresponsibility for social progress and reform.

As a citizen, one's spiritual life is measured by the degree to which he devotes thought, time, strength, money, influence, to the study of public policy, the nomination and election of trustworthy and efficient officers, to service on committees and in offices which affect the public weal, to the advocacy of measures which make for public prosperity. His lack of spiritual

life in turn is accurately measured by the extent to which he is willing to shirk these responsibilities himself, and turn them over to men who will betray them; by his acquiescence in policies he believes to be wrong, for fear of personal unpopularity or impoverishment if he dares to oppose them; by his idle confidence that if he neglects his individual duty in these matters, other people will do theirs, and somehow or other things will come out all right in the end.

In social life one is admitted to or excluded from the kingdom of heaven according as the happiness of genuinely congenial persons is made his aim, and his entertainments are provided, and his invitations accepted, with that end consistently in view; or personal ostentation and advancement are his objects in the elaborately calculated relations of host and guest.

Even in what is often called the religious life, but what is strictly speaking the ecclesiastical life; in attendance upon public

worship, and the support of church activities, the real Christian is marked off from the pious hypocrite according as these services and activities are regarded as instrumental to that deeper service of God which consists of a life of practical righteousness and loving service to one's fellows; or as they are viewed as devices for currying favor with God, and making a comfortable provision for the individual's own happiness in the hereafter.

III

The Sense of Proportion and the Art of Subordination Essential to the Highest Character and the Best Service

All this is sufficiently clear and simple; so that a wayfaring man though a fool need not err therein. The difficulty comes in preserving a right proportion between these several claims. For each normal individual is identified with his fellows on all these sides at the same time. He is member of a family; earner of a livelihood;

producer of commodities or renderer of services ; man of leisure and some degree of wealth ; citizen, churchman, and member of a social circle.

While these spheres do not necessarily conflict they do compete. Any one of them might absorb almost the whole of one's energy and resources. Such exclusive absorption in any one line of activity is justifiable only in the most extreme cases. For in such exclusive devotion, the particular relation is apt to become an ultimate end in itself, rather than an element in a life of universal service, of which this is but one particular expression. The wife and mother who is that and nothing more tends to become narrow and selfish even in that. The business or professional man who is that and nothing more becomes hard and inhuman, even in the doing of that which in itself is an inestimable service to humanity. Balance, health, sanity, spirituality require the distribution of devotion through all these different channels. On the other

hand an equal distribution would be fatal; for in that case one would be fairly respectable in many lines, but forceful, efficient, and highly serviceable in none. Each person must pick out some one central relation which shall absorb most of his time and energy; and group the others around it in due subordination. The principle of selection and subordination is the service of God in and through the service of our fellows. Hence the order of subordination will not be precisely the same for any two persons. It can be indicated only for types of persons; and then only in a very general way.

For wife and mother, as has been already said, home is central; social duties are presumably second; philanthropic and church activities third; economic and political considerations last. If, however, she have artistic gifts, and an impulse for expression, then these may well come second; and society and church and philanthropy may be postponed.

If, however, she have a gift for organization and the management of people, philanthropic and religious work may well come second, and society and art may be thrust into the background, with business and politics. If she has a shiftless and improvident husband and is shrewd and thrifty herself, business must claim the second place; and even if it creeps up into the first, while we may pity, we can scarcely blame.

Husband and father, again, as has already been said, cannot allow any extraneous interest to excuse him from making the support of the family his prime concern. Yet here there are degrees. To permit a family to suffer, or to drive the wife and young children out into the industrial world to earn their daily bread, is always an unpardonable sin in an able-bodied man. This must stand first. Yet when the point of comfortable subsistence with reasonable assurance for the future is secured, although for most men the provision for the family

will continue to be the dominant consideration, it need not and ought not to be so in all cases. The scholar then may place scholarship first, and thrust into the background the various ways of making money which represent no substantial scholarly achievement. He may neglect society to a degree which in less gifted men would imply a lack of human interest. The statesman, likewise, may neglect his private affairs in the service of the public to a degree which in men having no talent for public affairs would be a grievous fault.

The man of leisure may give to social reforms a degree of attention which would be out of proportion in the man who has a business to manage, or a statesman with responsibilities of grave import upon him. The man or woman of sensitive spiritual feeling and insight may rightly give a degree of devotion to the church, to the cultivation of the subjective Christian graces and the development of the inner life of faith, which can hardly be expected of the man who is

administering large practical and public affairs of so intricate and delicate a nature that any considerable withdrawal of oversight and control would result in fatal inefficiency and widespread disaster. A relative subordination of home and society, church and philanthropy, is not only permissible but obligatory for this man ; provided what holds him to his task be not the mere excitement of the contest and selfish absorption in the game, but a serious and reverent acceptance of the fulfillment of these responsibilities as his specific contribution to that welfare of his fellows which he knows to be the will of God. Whatever order of subordination the principle of largest service will justify for any individual, — that order, though it be wrong for every other man, **is** right and good for him.

IV

The Church and its Services a Means, not an End. The Bane of Clericalism and Sentimentalism

In thus placing the church on a level with other social agencies, and even recognizing its rightful subordination to home in all cases, and to business, society, and politics in special cases, one is not reducing God to a level with finite objects, nor admitting that true religion can be secondary to any other interest. Because God is larger than any particular institution he can be served through whatever subordination of one institution or interest to others best serves that good of all which is his will. Because religion is devotion to that will, it is not confined to any one channel for its expression.

As a matter of fact, common sense does recognize and approve such a relative subordination of ecclesiastical to secular interests, as often consistent with the truest

spirituality. The church, however, is often very reluctant to make this concession. Especially in Catholic and extreme evangelical circles the clergy are apt to set up the ecclesiastical life as practically synonymous with the religious life, and to identify devotion to the church with devotion to God. Then all subordination of ecclesiastical to secular interests is looked upon as a weakness of the flesh, a compromise with the world, a concession to the Devil. The result is in every way disastrous. It sets up a religious instrumentality as an end in itself. It narrows and dwarfs the conception of the religious life. It blinds the minds of men to the deeper spirituality which is found in the sanctification of the secular by the spirit of service. It turns over the great practical realities of life to the dominion of Satan. It permits a few feeble folk who have a gift for subjective, sentimental, introspective piety, to usurp the name of religion, and to pass as the saints of God, the elect of heaven ; while

the great mass of the forceful men who are fighting the battles of real righteousness, and doing the works of practical beneficence, are relegated to a secondary and inferior spiritual rank. In Catholic countries this ecclesiasticism drives the men of practical power out of the church altogether ; leaving women, children, and priests in exclusive possession. In Protestant communities it retains these stronger elements in nominal connection with the congregation, but too often practically excludes them from the more intimate fellowship of the church itself. The result is an enfeebled church, dominated by clerical ideals and sentimental standards, on the one side ; and an unregenerated world, given over to men of whom the highest spirituality is not expected, on the other.

What we need is the increasing recognition that the domestic, economic, commercial, social, political, and ecclesiastical spheres are all partial and coördinate phases of the life of service to the one

God who is immanent in them all, and is acceptably served through whatever correlation and subordination of these spheres enables the individual to render most effective service to God and his fellow-men.

Such a frank and honest denial of the absolute supremacy of the church is the surest way to recover for it its relative and rightful importance. The church is not the righteous life itself; but it is the training school for the life of righteousness. As such it is practically indispensable. The educational analogy here is perfect. One may become an educated man without going to school or college; for learning is not confined exclusively to academic walls. Home study, the stress of public life, the responsibilities of business, the pursuit of art and letters, may give a man an education entirely apart from the schools. Yet the people who get a thorough education in these extra-academic ways are few. The education thus gained is apt to be one-sided, out of relation to current modes of thought,

and hence in a measure socially inapplicable and ineffective. In the same way, through home training and experience of life one may absorb the Christian spirit of loving service entirely apart from the direct services and institutions and rites of the church. Yet here, as in education, the result is too often eccentric, individualistic, incommunicable, and unorganizable. Just as the great mass of men must come to the intellectual life through the educational channels of the school; so the great majority of men must come to the spiritual life through the ministrations of the church. The church is to the life of the Spirit what the school system is to the training of the mind, — the regular agency which society has established, and men have come to accept as the ordinary means of spiritual education.

The recognition of this educational function of the church, as the training-school for the spiritual life, gives it a prestige and permanent importance which is almost as

exalted as the claim it has sometimes made for itself of being the spiritual life itself. And it has the immense advantage, that whereas the claim to be the spiritual life is false, and its results are pernicious, this claim to be the training-school for that life is true and practically justified. For, just as every man who loves learning, though he may criticise their educational methods, yet cannot fail to love and cherish and revere the schools and colleges of his country ; so the man who lives the spiritual life of loving service in home and business, politics and society, art and letters, cannot fail to reverence and love the church when once he recognizes it as the great training-school for just such service of God and man as that in which he is engaged. So long as the church exalts herself by arrogant pretensions to be the bearer of a spiritual life distinct from the life of practical social service, it will be deserted by the strong, brainy, forceful men of affairs, and left to languish in effeminate sentimentalism and die of clerical conceit.

The moment it humbles itself to accept its specific mission of training men for a service as much harder, and broader, and stronger, and higher than her own as the heavens are higher than the earth, as living is harder than preaching, as humanity is broader than priestcraft; then it will be exalted, if not to the exclusive preëminence it sought at first, yet to an indispensable membership in the social order which shall never be taken from it. As long as the church tries to save the life of ecclesiasticism, and clericalism, and traditionalism, and exclusiveness, it will die the death that is in store for everything that is pretentious, and unreal, and formal, and empty, and un-serviceable. As soon as it loses this life of pious self-sufficiency and earnestly devotes itself to making holier and better all other departments of human life, it will find the life of power and honor that always awaits the man or the institution that is intent on self-forgetful usefulness and service.

V

*The Educational Analogy. The Minister's
Threefold Task*

This third stage of the spiritual life corresponds to the university stage of education. Law deals with men as the school deals with children ; compelling them to do what is good for them though they do not like it at the time. Grace appeals to men as the college appeals to youth ; winning them to the spiritual life by the inherent interest and attraction of the Ideal personally presented as the object of their affection. Character treats men as the university treats its graduate students ; absolving them from definite rules and specified responsibilities, and leaving them free to do for themselves something which is not exactly like anything that was ever done before. As the university is not content that its graduate student should simply learn and repeat what the university has to teach, but insists that he shall bring to it some contri-

bution of his own ; so God admits us to the highest character, not in reward for keeping the moral law, or in recognition of our punctiliousness in the performance of church duties and services, but only on condition that we shall go out into the actual world and make it a healthier, richer, fairer, purer, juster, happier world in consequence of the original contribution that we make to its domestic or social, its industrial or civic, its ecclesiastical or artistic life. Note, please, that the churchman is not excluded from the eligible list ; provided he make his ecclesiastical contribution in the same meek and modest way that the artist offers his art, the business man his merchandise, the mother her family, the society woman her reception ; not as a thing apart from life or of self-sufficient excellence ; but as the specific way in which he is best able to give his best to his fellows and his God.

Such are the three stages of education through which man passes on his way from a life impelled by nature to the life that is

led by the Spirit. Every Christian congregation contains persons who are in each of these three stages. The Christian preacher who will fulfill his whole duty needs to provide the warning and rebuke, the comfort and assurance, the inspiration and enthusiasm which each stage of development requires.

Unless he drives the selfish, sensual sinner to the corner of his pew in shame and contrition for his meanness and cruelty, his ministry will be a weak, sentimental affair; the mere singing of a pleasing song, which has no effect to check and repress the awful ravages which greed and lust and pride and hate are making in the hearts and homes of every city and town and village and hamlet in our land. In his dealing with these hard problems he is as complete a failure as would be the teacher in the public school who should give to primary-school scholars the laxity of discipline and the freedom of method which is appropriate only to a university. Lawlessness and license, vice

and crime, are sure to flourish under the ministry of one who suffers one jot or tittle of the law to pass unheeded, or through neglect of teaching permits one of the least of its commandments to be broken.

Unless he has an eager readiness to welcome the first signs of introspection in the growing boy and girl; unless by appropriate hints and suggestions he is skillful to deepen and intensify the self-questioning mood until it reaches the crisis of conviction of sin and ill-desert; and then knows how gently to lead the soul distrustful of itself out into the green pastures of a perfect trust in God, and by the still waters of a complete confidence in Christ; unless he is patient with the aberrations of morbidness and tolerant of the extravagances of enthusiasm; unless he has the imagination and sympathy to live over again the doubts and conflicts, the alternating hopes and fears, the swiftly shifting phases of exaltation and depression which marked his own entrance into the higher atmosphere of faith; his

ministry will be cold, formal, hard, unfruitful. His error will be akin to that of college professors who either treat their students like schoolboys and are in a perpetual quarrel with them, or else treat them like mature men and fire all their instruction over their heads. The college professor must recognize that his students are neither boys nor men, but on the way from the one condition to the other. He must overlook many an animal outburst which the mere schoolmaster would sternly repress. He must put up with much crudity of thought and expression which the university professor would scorn to recognize. He must be able to live in an atmosphere of perpetual turbulence and enthusiasm, crudeness and waywardness; he must appreciate and enjoy it; and underneath all its excesses and perturbations never lose sight of the genuine worth and power that is latent in it all. Precisely so the minister must live over again each year with a certain proportion of his congrega-

tion these first struggles after a firm footing in the spiritual world; welcome for the hundredth time the fresh discovery by some newly evolving soul of what to himself has been a commonplace of spiritual experience for years; never mind if faith does take on at first exaggerated, irrational, impracticable forms, set itself impossible and useless tasks of asceticism, and run riot in all the extravagances of "other-worldliness." The colt that gives no trouble in the breaking makes but a sorry beast to drive in after years. The minister who lacks this power of sympathetic appreciation of the struggles of early faith may lay down the law so that sinners will tremble on the one hand, or he may nurture the serene, sweet piety of mature and ripened saints on the other hand; but he will not build up his church: the deaths and removals will exceed the accessions "on confession of faith;" and the church will steadily decline upon his hands.

Finally, unless the minister respects as

the genuine and essential substance of the spiritual life the quiet, steady life of usefulness and service of plain, practical, common-sense people, who have had their emotional upheavals and intellectual struggles once for all, and have settled down to doing all the good they can in the station in which they are placed ; unless he can appreciate this at its true worth and give such souls his hearty encouragement and unqualified approval ; then he will have no power permanently to "edify" the stronger and better element of his congregation ; in spite of statistics in his favor and visible results to show he will not be wanted long in any pastorate. His error is akin to that of a university professor who should insist on punctuality of attendance at required exercises and ability to recite volubly the elementary lessons in his subject ; and place little or no stress on freedom, original investigation, independent results. He would be applying school and college methods to university students ; and as a result uni-

versity students would seek the direction of their work elsewhere. The ministers are very numerous who commit precisely this blunder. They insist on estimating the spiritual worth of their people by the number of meetings they attend, and the extent to which they take part ; forgetting that this is but one of many lines in which the mature spiritual life may find appropriate expression ; and that while it is to be welcomed from those for whom it is a natural and proportional expression of their love to God and man, it is not the only nor the chief sign by which the spiritual power of a church or an individual attests itself.

The task of the minister is thus one of peculiar difficulty. In secular education, thanks to the graded system and the differentiation of institutions, the teacher has, as a rule, only one grade to deal with. The schoolmaster has what corresponds to law ; the college professor what corresponds to grace ; the university faculty what corre-

sponds to character. The minister, on the contrary, has all these three grades to deal with all the time. No minister can be equally adept in all three types of spiritual education. One man will be strong in laying down the law; another in presenting the appeals of grace; and another in pointing out the practical applications of the principle of service. His strength at the point of greatest facility will be compensated for by comparative weakness in the other aspects of his work. The church which has a pastor who is strong in any one of these three lines should be thankful for that, and patient with defects in the others. And when a change is made, the church should aim to find a man who will be strong in the department of spiritual education which the outgoing pastor has most neglected. For spiritual education has these three well-marked stages; and the permanent well-being of a community requires that all these stages shall be represented in its ministry. The fact that faith

is better than mere obedience to an external law, does not warrant us in abrogating the law or neglecting to thunder its warnings and penalties in the dull ears to which the still small voice of grace is as yet inaudible. Likewise the fact that character is greater than faith, and the helping of our fellow-men is more acceptable to God than ceremonial observances addressed directly to himself alone, should not blind us to the indispensable value of these ceremonial observances, or make us indifferent to the subjective exercises of souls struggling through the new birth into the unfamiliar atmosphere of faith. Each man and each church needs to carry along, though in different order and degree of subordination, according to circumstances and stage of development, all three types of spiritual discipline at once, and retain them to the very end. Otherwise faith will degenerate into antinomianism, and there will be "sin that grace may abound;" love will vaunt itself in faithless presumption; distracting

and dissipating multiplicity of labors will rob the soul that forgets to worship of the unity and peace and strength which are found in God alone.

Discrimination is not separation. No greater calamity can befall man or church than to attempt to divide in practice what has here been discriminated. All reforms in the church have been attempts to restore one of these elements to its rightful prominence. Puritanism was the restoration of law, when faith and love had lapsed into laxity and license. Methodism was the restoration of grace, when law had lost its grip, and love was dragging her anchor. Unitarianism was the emphasis on character, when law had hardened into a form, and faith had shrunk to a formula. The Reformation was a recovery of faith from underneath an overgrowth of loveless law and lawless love. Christianity itself was the introduction of faith and love into a system which had contracted into law alone.

Our thought of God's dealing with man

must follow some familiar analogy. The analogy of legal procedure in a court of justice is worn out. It separates law and grace, setting them over against each other, much as the state gives the power of sentence to the judge, and the power of pardon to the governor. It leaves no room at all for love, which is greater than both. The educational analogy is not perfect. No analogy can be. But it does help us to see that these three attitudes, law, grace, and character, are not inconsistent or mutually exclusive, but successive stages of God's discipline of man; just as school, college, and university are consistent and complementary features of a single educational system. In our modern life, education is much more familiar to us than judicial procedure; the schools are more intimate factors in our lives than are the courts of law. Hence it may be a help toward a truer apprehension of God's attitude toward us to think of him, not as the stern Judge, tempering his justice with

mercy, but rather as the patient and faithful, firm and friendly Teacher, who first constrains our wills to learn unwelcome lessons of obedience to law; then wins our hearts to voluntary allegiance by the manifestations of his grace; and finally leaves us to work out largely for ourselves, in original and independent ways, that character which comes through loving service and which is perfect freedom.

CONCLUSION

TWO TYPES OF IDEALISTS

54 "The common problem, yours, mine, every one's,
Is — not to fancy what were fair in life
Provided it could be, — but, finding first
What may be, then find how to make it fair
Up to our means : a very different thing ! "

ROBERT BROWNING; *Bishop Blougram's Apology.*



CONCLUSION

TWO TYPES OF IDEALISTS

I

Plato and Aristotle

THE reader of the foregoing pages must have noticed that while the phrases of traditional orthodox theology have been largely used, yet they have often been employed in a different sense from that with which they are associated in many minds. Religious truth has been presented from what to many persons will seem a novel point of view. To state in technical terms the precise difference between the traditional point of view and that which has been presented here, would lead us into metaphysical inquiries which are foreign to the popular purpose of this little book. To defend the positions taken here against the positions which they are calcu-

lated to supplant would raise the whole fundamental question as to whether the transcendence or the immanence of God is the profounder principle on which to base the practical religious life of man.

What cannot be done in the form of *Begriff*, may often be hinted in a series of *Vorstellungen*. By seeing what the difference between these two points of view means for Greek and German philosophy, for literature and art, for politics and missions, one may come by inference to understand that the same fundamental tendency in theology, though beset with peculiar dangers, is not fatal to the religious life; and to accept as logically inevitable here what has come to pass in other spheres of human interest and activity. The fundamental issue is between abstract and concrete idealism.

Plato and Aristotle are the great representatives of these two tendencies among the Greeks. Raphael in his School of Athens has happily indicated the difference between these two men in the attitudes in

which he places them. Plato stands with upturned finger pointing to the one perfect Good beyond the clouds ; Aristotle with down-turned hand outstretched toward the complex details of earth. Plato sees what might be, and condemns all that is because it falls short of this. Aristotle sees what is, and strives to bring the best that may be out of that.

Plato draws a picture of the ideal republic, and tells us, " Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those commoner natures who follow either to the exclusion of the other are compelled to stand aside, cities will never cease from ill, — no, nor the human race, as I believe, — and then only will this our state have a possibility of life and see the light of day." Aristotle tells us how existing states are actually governed ; and by criticism of their defects, points, not indeed to the finished ideal, but to the direction the

actual state must take in order to approach it.

Plato will permit to his picked citizen, who is to guide and guard the rest, no personal property; no private domestic life, no wife and children whom he can call his own. "The guardians are not to have houses or lands or any other property; their pay is to be their food. They will not tear the city in pieces by differing about 'meum' and 'tuum'; the one dragging any acquisition he has made into a private house which is his, and which has a separate wife and separate children, and private pleasures and pains. And as they have nothing but their persons which they can call their own, suits and complaints will have no existence among them; they will be free from all those quarrels of which money or children or relations are the occasion."

Note, by the way, that phrase *free from*. That is always the abstract idealist's conception of liberty. The concrete idealist, on the other hand, will always say *free in*

Aristotle, on the contrary, places virtue and happiness in the exercise of all one's faculties; in living well and doing well. And he regards it as highly desirable that one shall have the personal friends and material objects toward which his affections and interests may find appropriate exercise and expression. He says, "We do not regard man as an individual leading a solitary life; but we also take account of parents, children, wife, and in short friends and fellow-citizens generally, since man is naturally a social being. Happiness requires external goods too; for it is impossible, or at least not easy, to act nobly without some furniture of fortune. There are many things that can be done only through instruments, so to speak, such as friends and wealth and political influence." Virtue, according to him, is concerned with the details of the concrete situation in which we are placed quite as much as with an abstract principle. "Thus any one can give money away or spend it; but to do these things

to the right person, to the right extent, at the right time, with the right object, and in the right manner, is not what everybody can do, and is by no means easy ; and that is the reason why right doing is rare and praiseworthy and noble."

II

Kant and Hegel

Germany presents these two contrasted types of idealists in the persons of Kant and Hegel. According to Kant "Duty for duty's sake" is the one moral principle. Morality has nothing directly to do with the natural impulses, desires, and affections. They are all morally indifferent ; one no better than another ; all capable of becoming bad when opposed to duty ; but none fit to enter into the end of conduct. Only the act which proceeds from pure reverence for law, regardless of consequences, interests, and affections, is moral. Consequently, according to his system, a moral man or even a perfectly moral act is as impossible as

according to Plato the Ideal State is impracticable and impossible. All this is high and mighty ; but it is n't sweet, lovely, or eminently practical. Kant's attempt to convert this abstract theory into practice was often ludicrous. He never traveled as far from home as from Boston to Worcester in his life ; and only once or twice in his fourscore years did he get as far as from Boston to Concord or Salem. Once a nobleman took him to drive and did n't get him home until nearly ten o'clock ; whereupon he provided against any possibility of such dissipation in the future by making a rule never again to get into a carriage which he had not hired himself, the motions of which he could not control. His most intimate friend was an Englishman who was so punctilious that when Kant was two minutes late in an appointment for a drive he drove off without waiting for him. He himself never overslept his seven hours from ten to five in thirty years ; and he was so regular in his daily walk that the neighbors could

set their watches by him. If the student in the front seat whom he was accustomed to watch during his lecture had lost a button off his coat, Kant would lose the thread of his discourse. His walks were always solitary, because he would not run the risk of breathing through the mouth which talking would involve. Perhaps, however, the most extreme instance of this fussy attempt to subject all life to strict rule was his management of his stockings. The ordinary devices for holding them in place, with their inevitable interference with the circulation, were of course out of the question in his well-regulated wardrobe. Yet how to get adequate support without unevenness of strain in walking was the great problem. So he attached a cord to each stocking, passed it up through a hole in his trousers pocket, and there connected it with a spring inside a little box which he carried in his pocket, so that the tension of the cord could be adjusted to the exigencies of walking by the spring. To such ridiculous

pettiness was this prim and precise old bachelor reduced in his attempt to impose his own subjective rules and abstract ideals upon the world in which he lived.

Hegel, on the contrary, says the first duty of man is to get some property: "A person must give to his freedom an external sphere, in order that he may reach the completeness implied in the idea. It is in possession first of all that the person becomes rational. The possession of property is the first embodiment of freedom. Property makes objective my personal individual will." It is the same idea that we found in Aristotle, that the virtuous will must have some furniture of fortune as instruments of self-expression.

Hegel's second advice to every one who has secured some property is to get married. He says, "The family is the direct substantive reality of spirit. In the family we are not independent persons, but members. Marriage is essentially an ethical relation. The objective point of departure is the free

consent of two to become one person. They give up their natural and private personality to enter a unity, which may be regarded as a limitation, but, since in it they attain to a substantive self-consciousness, is really their liberation. Marriage thus rests upon love, confidence, and the socializing of the whole individual existence. The union of personalities, whereby the family becomes one person, is the ethical spirit." Or to translate these rather technical phrases into plain English, to be good and great, you must have something and somebody to live in and care for larger than your own petty, empty, infinitesimal individuality. Property begins this expansion of the self; business and profession carry it still farther; the family life, however, is needed to deepen and intensify it. Life that does not find its outlet through some of these concrete channels, whether in man or woman, is pretty sure to shrink and shrivel into a miserable fussiness about such trifles as the punctiliousness of personal routine, and the

student's buttons, and the strain on the stocking supporters, which came to occupy so large a place even in the capacious mind of Kant.

Hegel's third counsel is, be a good citizen. He says, "The particular person is essentially connected with others. Hence each satisfies himself and establishes himself by means of others, and so must call in the assistance of the form of universality. This universality is the principle of the civic community. The state is the objective spirit, and the individual has his truth, real existence, and ethical status only in being a member of it. The state is the embodiment of concrete freedom. In this concrete freedom, personal individuality and its particular interests have their complete development." To translate this again into plain English, it is only as we enter into and share and serve the common life, that our individual lives amount to anything. By losing our life in the larger life of the community we find that this

larger life of the community is really our own true life, for which we were made and in and through which alone can we come to our true selves.

III

Matthew Arnold and Robert Browning

In the England of our own day, we see the same difference between the poetry of Matthew Arnold and Robert Browning. Matthew Arnold is the abstract idealist of modern poetry. We all know how superior he is to all that is actual; how inadequate are all finite things to satisfy the craving of his infinite heart. We have all had our moods of worshiping this abstract ideal, and our dear selves under the guise of it. We have all sat in the calm moonlight and gazed with passionate desire on the mighty charm of the waters; and prayed to be delivered

“From the world's temptations,
From tribulations,

From that fierce anguish
Wherein we languish,
From that torpor deep,
Wherein we lie asleep.
From grief that is but passion,
From mirth that is but feigning,
From tears that bring no healing,
From wild and weak complaining,
Where sorrow treads on joy,
Where sweet things soonest cloy,
Where faiths are built on dust,
Where love is half mistrust."

Then we have gone off into a cozy corner by ourselves, and taken our ideal by the hand and said to it : —

"Ah, love, let us be true
To one another, for the world which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain."

Of course, though the world has none of these things, and can be made to have none of them, we, we and our ideal, have an inexhaustible store, if only there were fit occasion to draw these treasures out.

But if we ever are so foolish as to venture forth to show our riches, or expect to find worthy souls on whom to bestow them, we very soon recover from the illusion, bid it "Farewell," and turning to our precious selves once more we say:—

"And thou, thou lonely heart,
Which never yet without remorse
Even for a moment didst depart
From thy remote and spheréd course
To haunt the place where passions reign—
Back to thy solitude again!"

Thus turning away from all the sordidness of a world that is not worthy of us, we

"Yearn to the greatness of Nature,
Rally the good in the depths of ourselves."

Matthew Arnold, to be sure, is a great man, as Kant and Plato were before him; and as we have doubtless all thought ourselves to be when we have been captivated by his mood. This estrangement from the petty and sordid details of the actual is one type of idealism; and it is well for us that we all have to go through it. To

remain in it, however; to suppose that this is the only idealism; to think that this mystical moonshine and downright materialism are the only alternatives; that, indeed, would be fatal. When the unreality and absurdity of this abstract idealism begins to dawn upon us; when we find it impossible to take it quite seriously any longer, then it is good for us to remember that this is only one type, the earliest and simplest, to be sure, yet the shallowest and silliest type of the great idealistic faith. When such returning sanity, or dawning sense of humor, impels us to close for the time our Matthew Arnold, it is good for us to open our Browning. On the threshold we hear a very different note:

“I find earth not grey, but rosy,
Heaven not grim, but fair of hue.
Do I stoop? I pluck a posy,
Do I stand and stare? All’s blue.”

“How good is man’s life, the mere living, how fit to
employ
All the mind and the heart and the senses forever in
joy.”

He lives in a world where "Law, life, joy, impulse are one thing." In the face of all the evil in the world, which he sees even more clearly than the mystic who turns away from it, Browning still confidently asks,

"Is not God now i' the world his power first made?
Is not his love at issue still with sin,
Visibly when a wrong is done on earth?"

He sees not a fancied good apart from evil and beyond the clouds, but a good in fighting evil and a joy in overcoming it. No soul in all the world need be shut out from the glory of the contest.

"Partake my confidence! No creature's made so mean
But that some way it boasts, could we investigate,
Its supreme worth : fulfills, by ordinance of fate,
Its momentary task, gets glory all its own,
Tastes triumph in the world, preëminent, alone."

This deeper idealism is patient of details, shrinks not from drudgery, can flourish if need be in poverty and obscurity and in the face of hatred and malice. Even Pompilia's awful fate could not cheat her of it ;

nor in "The Death in the Desert" does it forsake the aged John. There can never be a situation that has not its ideal; and he who has eyes to look outward instead of inward alone, can see beauty, glory, God everywhere. Hence the concrete idealist has his battles even more than other men; for all men's joys and sorrows are his own, and all men's causes dear to him; but it is in conflict and through suffering bravely borne that victory and glory come.

IV

Garrison and Lincoln

In American political life we get a good example of the two types of idealists in men like Garrison and Phillips on the one hand, and Lincoln and Seward on the other.

Garrison and Phillips saw "what were fair in life," proclaimed it in season and out of season, and were ready to divide the nation and break in pieces the Constitution that the negro might be freed. They did

an important service in this way. But we owe it more to Lincoln and Seward than to them that this great united Nation stands to-day the mighty and magnificent embodiment of the concrete condition which in its abstract form the earlier prophets so vigorously proclaimed. Lincoln and Seward hated slavery and believed in its restriction and ultimate abolition. But they were concrete rather than abstract idealists. In Aristotle's phrase, they knew how "to do these things to the right person, to the right extent, at the right time, with the right object, and in the right manner." Consequently they resisted the pressure of radicals who would have brought the matter to an issue before the country was sufficiently united to stand the strain; and shocked the reluctance of conservatives who would have waited till every one was agreed. At the moment when the exigencies of war gave the opportunity, and public opinion was prepared to sustain it, they actually set free the slaves, and guaranteed the per-

petuity of the freedom which they gave by all the force of a victorious and united nation.

V

Burne-Jones and Watts

Burne-Jones and Watts illustrate these opposite tendencies in painting. Burne-Jones, when asked to paint a portrait of a certain lady, replied: "Certainly I shall be pleased to paint your portrait, but you mustn't expect that it will look like you." In other words, he was willing to take the general cast of countenance of the lady in question as an outline; but even in a portrait it was his own pet doll which he purposed to represent. Watts, on the other hand, reads the writings of his subject, talks with him on his favorite themes, and as a result gives you, not his preconceived ideal of a philosopher, but the sad lucidity which a repressive education had cut into the face of John Stuart Mill, or the deep reflectiveness which a life of introspective

analysis had engraved on the features of James Martineau. Even when these two painters treat the same ideal theme, how different the result! Burne-Jones's Hope is the same elongated, elaborated piece of woeful femininity which meets us in all his pictures, save that in this particular pose of "Hope," her left hand is aimlessly uplifted into the clouds which are but a few inches above her lofty head, and gropes helplessly about in that misty medium.

Watts's Hope, on the contrary, robed in the most beautiful of blues, sits firmly on the round earth from which all else has fled, clinging to the lyre which alone is left her. Only one string of this remains unbroken. Blindfolded as she is she leans her ear close to the one unbroken string and draws from it the music that still is latent there. So intent is she on the music that is left that all losses are forgotten, and the whole round world is music to her ear, because her whole attention is centred on the one spot whence music can be drawn.

That is the brave, true, deep form of hope, which seizes the little good there is still left in a desolate and discordant life, lives so close to it and makes so much of it that the one point stands for all; and because that one point is good and we are absorbed in that, therefore the whole world becomes for us good and glorious.

VI

Foreign Missions. President Nott and Secretary Anderson. Cyrus Hamlin and David Livingstone

Foreign missions is the grandest example of high and holy idealism the world has seen. Like all idealistic movements this may be approached in either of two ways. Here, as elsewhere, the abstract idealism came first to prepare the way for the concrete.

Whoever has read the literature of the missionary movement at the beginning of this century must have been impressed by the extremely abstract character of the con-

siderations and motives which formed the basis of appeal. The soul and its destiny, not life and its problems; the individual and his nature, not peoples and their environment; the glories of heaven and the horrors of hell, not the happiness of homes and the welfare of communities, were the chosen themes of missionary discourse. For illustration of the abstract character of these appeals I will not resort to the extravagant utterances of students carried away by youthful enthusiasm, nor to the morbid psychology which permeated like a poison the volumes of the widely circulated "Evangelical Library." I will take the statements of the most mature and enlightened leaders, delivered on representative occasions. Here is a page from a sermon preached by President Nott before the General Assembly of the Presbyterian Church by appointment of the Standing Committee on Missions in 1806:—

"Brethren, have you sufficiently considered the duration of eternity? Have you

duly appreciated the value of the soul? The narrow isthmus which intervenes between you and the world of spirits is already sinking; presently death will have swallowed it up forever! Let your thoughts carry you beyond it; lose yourself in the immensity of those ages that have no end; —ages which the soul inherits, and during which its powers increase, its capacity of happiness and misery expands, and expands, and expands, till (overwhelming thought) it is capable of enjoying the joys or of suffering the miseries of a world.

“Such souls those probationers possess, in whose behalf I now address you. To that eternity with which your minds are filled they are hastening. Before they launch into it look up to heaven and see the preparations which grace is making and the glory to which grace is waiting to receive them.

“Before they launch into it look down to hell and see the punishment with which justice threatens them; take one deep

and solemn view of that fire which is never quenched, and of that worm in the midst of it which never dies ! Ah me, what a spectacle of woe ! venting unavailing cries to a devouring flame and pouring out vain complaints to an unpitying dungeon ; which, when the sufferer asks, How long ? echoes back, ETERNITY. Ages heaped on ages intervene ; again the sufferer asks, How long ? and again is echoed back, ETERNITY."

Could anything be more abstract, far-fetched, unreal, false, than that way of looking at the matter ? Instead of human hearts throbbing with passions and affections good and bad, you have probationers possessing souls. In place of the eager hopes of youth, the burdens and responsibilities of manhood, the reverence due to old age, and all the joys and sorrows that cluster about the cradle, the wedding, and the funeral, you have heaven, hell, the glory and flame, cries and complaints echoed back from the intervening ages and the unpitying eternities. And in keeping with it all, in

place of the righteous rule of the Heavenly Father and the winning influence of Jesus of Nazareth, you have justice with its brutal threats and grace with its formal preparations, and all this sweet, rich, glorious human life of ours reduced to the mere preliminaries of a spectacular launching! Yet, hollow and empty and unreal and abstract as these considerations strike us to-day, it behooves us to remember that with such barren abstractions as these our fathers, at the beginning of the century, did move the world and make their mark on human history. Abstract idealism is doubtless absurd and unreal when once you see through it; but it will be no slight task for us to accomplish with our more concrete and vital concepts as much practical good as they did with these discarded and outworn abstractions.

These views continued to be dominant in missionary circles until about the middle of the century. As late as 1845 Secretary Rufus Anderson, of the American Board,

in a sermon at the ordination of Edward Webb, as a missionary to the heathen, said :

“The foreign missionary considers not so much the relations of man to man as of man to God ; not so much the relations and interests of time as those of eternity ; not so much the intellectual and social degradation and debasement, the result of barbarism or of iron-handed oppression, as the alienation and estrangement of man from his Maker ; having as little to do with the relations of this life and the things of the world and of sense, and as few relations to the kingdoms of this world as is consistent with the successful prosecution of his one grand object — the restoring in the immortal soul of man of that blessed attraction to the centre of the Spiritual Universe which was lost at the fall. It is not fine conceptions of the beautiful and orderly in human society that will fire the zeal of the missionary ; it is not rich and glowing conceptions of the life and duties of a pastor ; it is not broad and elevated views of theological

truth, nor precise and comprehensive views of the relation of that truth to moral subjects. It is something more than all this, often the result of a different cast of mind and combination of ideas. The true missionary character is based upon a single sublime conception — that of reconciling immortal souls to God. To gain this the missionary needs to have had deep experience of his own enmity to God and hell-desert.”

The transition from this abstract attitude, with enmity to God and hell-desert as its starting point, as little as possible to do with the relations of this life as its method, and the restoration of the soul to the estate it had before the fall as its goal, to a more concrete and practical conception is well illustrated in the life of Cyrus Hamlin. Trained as he was in the theological conceptions of his time, he shared in large measure these abstract conceptions of doctrinal theology. He was, however, pre-eminently a man of common sense. He had served an apprenticeship to a jeweler

before he went to college and the seminary. He had made farm implements with his own hands when a boy. While a student at Bowdoin College he had made a locomotive which gave the people of Maine the first illustration of the practical working of a steam engine, which he sold to the college for \$175, and which remains in its museum to this day. He very soon discovered that even an immortal soul, restored to that attraction to the centre of the spiritual universe which it had lost at the fall, cannot thrive in idleness; and so he set these redeemed souls to work making rat traps and ash pans and stove-pipes; baking bread and washing vermin-infested uniforms and blankets. He fought the cholera with wise sanitation and strong medicine. He founded a college; after seven years of persistent pushing secured the best available site for it; got it placed under the protection of the American flag; and there trained the men who were to write the constitutions of states and hold

positions of influence in the empire. With Yankee shrewdness he saw what most needed to be done, found out how to do it, and did it. Thus, by making the spot of earth and the group of people to whom he was sent a little holier and better, he commended his gospel of a good and holy God who is everywhere working for the best. Mackay, of Uganda, is another example of the missionary of the concrete. He describes himself as "engineer, builder, printer, physician, surgeon, and general artificer to Mtesa," and says, "Among the savages we have got to be savage, or at least semi-savage. Their little loves and hates we have to take an interest in. It is necessary that we make ourselves at home among the people and learn to like them and their country."

The comprehensive purpose of the modern missionary is well set forth in the letter in which David Livingstone made his application for appointment to the London Missionary Society. "The missionary's

object is to endeavor, by every means in his power, to make known the gospel by preaching, exhortation, conversation, instruction of the young ; improving, so far as in his power, the temporal condition of those among whom he labors, by introducing the arts and sciences of civilization and doing everything to commend Christianity to their hearts and consciences." It was his constant effort among them to resemble Christ. By his kindliness, sympathy, generous appreciation, and sincere friendliness ; by his practice of the healing art, and his fidelity to promises, he won the natives to God by first winning them to himself. He could not take as serious a view of man's lost estate as he and others thought he ought to, and writes, "I wish my mind were more deeply affected by the condition of those who are perishing in this heathen land. I am sorry to say I don't feel half as concerned for them as I ought." Nevertheless, if he couldn't feel concerned about the condition of humanity,

he did what was better, he loved men. At the very time that he was reproaching himself for lack of concern for their abstract theological condition he could write in all sincerity, "I am only determined to go on and do all I can while able for the poor degraded people of the north."

VII

The Practical Difference between the Two Types of Idealists. The Greater Difficulty the Greater Glory

Such are the two permanent types of idealists, whether among Greeks or Germans or Anglo-Saxons; whether among philosophers, poets, politicians, painters, or missionaries. Both types are great. The abstract type is at first sight the more striking and alluring. It is easily understood, and to live according to it is not so very hard.

We all find idealism first in its abstract form, and sometimes are tempted to rest content with that. Hence it is important

to realize the fearful limitations of this form of faith. For just so far as we are bound up in this way of thinking our personal relations become morbid, critical, cynical, unsatisfying. Either we have failed to find any actual human being who quite comes up to this abstract ideal we cherish; and are beginning to look on common men and women with something of the feeling, "Stand by thyself, come not near to me, for I am holier than thou;" or else, like Burne-Jones in his portrait, we have dressed up one after another of our fellows in the finery of our own ideal only to realize too late that it was borrowed finery after all; and then we have had to administer to our poor disillusioned soul some such form of conceit-consoling medicine as the "Farewell" we had a few moments ago from Matthew Arnold. The plain fact is that if we start out with a ready-made ideal of our own, and like the character in the ancient drama go to and fro in the earth, and walk up and down in it, seeking to find the exact

embodiment of this ideal of ours, we shall wander lonely, bitter, cynical and sour to the end of our days and remain to the last "unfreed, having seen nothing, still unblest."

On the other hand, if we look out on life with an eye alert to catch the indications of the ideals that are partially embodied in the souls of other men, and with a heart ready to worship at altars not altogether of our own construction, then we shall find the world full, not indeed of idols our own hands have fashioned, but of ideals, incomplete and unperfected to be sure, yet slowly and surely forming themselves under the very hand of God. Then we shall exclaim with Ruskin, "There is a perfect ideal to be wrought out of every face around us." Every person whom we meet will be a potential temple of the Holy Spirit; and every bush upon the highway will be ablaze with God.

It makes the same mighty difference with the outcome of our work. So long as our idealism is of the abstract, Platonic,

John the Baptist, Kantian type, we shall bemoan in solitary, helpless uselessness the corruption of politics, the dishonesty of business, the cruelty of competition, the artificiality of society, the inefficiency of education. We shall wait resignedly for philosophers to become kings, and the categorical imperative to be subscribed to by all manufacturers and merchants, and existing constitutions to be abolished, and systems of education to reform themselves, and inefficient innocence to be enthroned by miracle or magic. Either we shall do that, or else we shall beat our heads against these established injustices for a time; and finding that of no avail, we shall sink down into a despair deeper than that of the mere dreamer, because it can add to the foreboding of the dreamer the clinching "I told you so" of the man who has tried to reform the world and miserably failed.

How different from that the work of the true idealist. He knows as well as your bitterest pessimist how unjust, imperfect,

corrupt and inefficient most of our human arrangements are. Yet he sees that every one of them has at its centre a principle of good. He seizes that element of good ; with firm grasp on that, he gradually but persistently tears away one after another of the useless integuments that wrap it up ; pulls off the foreign matter that has fastened upon it, cuts out the rot. Though his work is never done, and the outcome of it is never perfect and complete, yet, give this man time, money, and opportunity for speech and work, and in the course of years he will make the most defective system not only endurable but useful ; the most decrepit institution not only tolerable but creditable ; the most clumsy constitution not only harmless but beneficent ; the most degraded tribe not merely respectable, but, in some simple way adapted to their condition and development, positively and nobly Christian.

Let us not, however, part with the abstract idealist in a tone of censure and severity. He, too, has his place, and it is

a great one. Plato prepares the way for Aristotle, Kant for Hegel, Garrison for Lincoln, as John the Baptist did for Jesus ; and this is no mean service. There are stages in the development of the individual when the abstract idealist can render a service which if attempted by the concrete idealist would prove premature. In a class of beginners in philosophy one finds it profitable to spend weeks in reading Plato's dialogues, leaving only a few days for the severer study of Aristotle. One can make a class shrink with horror from lying or licentiousness by Kant's searching maxim "Thou shalt not treat humanity, whether in thyself or others, as a means," as one could never do with the more positive and profound formulas of Hegelian *Sittlichkeit*. Garrison and Phillips roused the conscience of the nation as even Lincoln and Seward would have failed to do. One is not altogether sorry when he sees college boys devouring Matthew Arnold, or finds the rooms of college girls adorned

with the fancies of Burne-Jones. One is not altogether sorry to see missions maintained on worn-out conceptions. For we ought to recognize all these things as a stage through which most earnest people in some form or other have to go; and we know that if the men and women who are attracted by them have much depth of nature, or any redeeming spark of humor, they will in due time see their inadequacy, and pass on to take their places humbly and joyfully in the ranks of the concrete idealists. Few people come to this deeper idealism directly. To those who have never known the bitterness and isolation of the preparatory stage, the eating and drinking of the truer idealist appears like the eating and drinking of a gluttonous man and a winebibber. Concrete idealism does not show off the obvious ascetic stamp upon it that abstract idealism always wears; and hence it is often confounded with sheer materialism, which eats and drinks simply to be merry, because to-morrow we die.

Let us then, prize each of these types at its true worth. Let us be ready to give to him that needeth it free range in the wide domains of the abstract. Let us not count as altogether wasted the half dozen years or more that we ourselves may have wandered in that wilderness; or hesitate to fall back upon its mystic consolations in hours of crisis and discouragement. But let us neither for ourselves or others dare to be content with that stage as though it were ultimate. While we give full credit to whatever preparatory work the John the Baptist type of men may do, let us never forget that though "of them that are born of women there is none greater" than the abstract, subjective idealist, yet he that is but little in the concrete kingdom of objective idealism is very much greater than he. If we see the religious thought of the church gradually shifting from the abstract conception of a merely transcendent to the concrete conception of an immanent God, let us not be alarmed. For though church

history warns us that in time past Aristotelian and Hegelian conceptions have not been as fruitful in piety and fervor as their more superficial and ascetic, and therefore more readily intelligible and easily applicable opposites, the time has come when religious truth must be restated in these terms, and lived out on these principles, if it is to retain the assent and support of those among us who have accepted the results of the doctrine of evolution in science, and the conclusions of criticism in history and literature.

The duty that confronts the church to-day is far more difficult than any that has confronted it before. It is nothing less than intelligently to apprehend this modern life of ours in all its infinite complexity, and then to reduce it to the unity and restore it to the peace which comes alone from seeing all the details of daily life and social intercourse and public service in the light of their common relation to that blessed will of God which Christ has revealed to us as helpful and redeeming love

toward all our fellow-men. This work requires a broader and deeper training in our schools and colleges and theological seminaries, a more direct and practical preaching in our pulpits, and above all a more simple and earnest friendliness toward all men, even the lowliest and worst, on the part of those who represent Christ's kingdom in the world. To this harder task the awakened church will not prove unfaithful. The greater the difficulty, the greater the glory "to him that overcometh."



